CHRISTIAN SCIENCE in the LIGHT of HOLY SCRIPTURE

I. M. HALDEMAN

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Christian Science in the Light of Holy Scripture

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By

I. M. HALDEMAN, D.D.

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Preface to the Fifth Edition

SINCE the first edition of this book was published the woman who was known to the world as the founder of Christian Science has, in her own experience, proven the fallacy of the deceitful system she created.

To-day she lies mouldering in the dust of a guarded tomb—like others in the silent cemetery about her—dead. She who denied the fact of death, and taught that sickness and disease do not exist, fell a victim to the ills of which mortal flesh is heir.

But while her death and fast closed tomb are the seals of God's unchanging truth that, "by one man sin entered into the world, and death by sin; and so death passed upon all men;" while her death verifies the Word of God that, "it is appointed unto men once to die, but after this the judgment;" and while her naked soul in bondage awaits the solemn hour of the Great Assize when raised from the dead, body and soul together, she shall answer to the eternal judge for those whom, by her words, she has blinded and led to everlasting ruin; nevertheless, Christian Science still wins, and holds its followers: does so in spite of its founder's death and heaven sealed failure because, like Satan of old, it quotes and misquotes Holy Scripture.

If it were not for this masquerade in the name of Him who died, was buried, and rose again; if it were not for the constant appeal to Scripture—its ineptitudes, its impossible and grotesque exegesis, its utter smash of all decent logic, its constant reasoning in a circle, its bold denial of the existence of matter and the personality of God, its repudiation of the vicarious suffering of the cross and the efficacy of the blood, its blasphemous assertion that since the cross the man Jesus has ceased to exist, its subtle denial of the integrity of Holy Scripture, and the commercial exaltation of the dead woman's writings above the Word of God; in short, its childish denials of demonstrated science, together with its complete rejection of every fundamental doctrine, and every historic fact of Christianity, should be all sufficient to render Christian Science the object of both intellectual and moral contempt.

Christian Science is neither Christian nor scientific.

Its science (to speak charitably) is begotten of hallucination, and brought to the birth by ignorance.

Its Christianity has no existence beyond the name it borrows.

Its success is the success of a counterfeit.

A counterfeit is exposed by bringing it into the light and comparing it with the original die.

Christian Science is exposed by bringing it into the light of Holy Scripture and comparing it with the original Christianity which the Scripture reveals.

In sending forth this new and cheaper edition of "Christian Science in the Light of Holy Scripture," the author desires to express his thankfulness to Almighty God for the blessing which during the last five years has attended it. From almost every State in the Union, and from across the seas, he has received letters of commendation and high appreciation, not only from Christian men and women wishing the book God-speed, but from those whom it has been instrumental in saving from the grip of the great deception. Christians who had fallen into the enlacing, serpent-like coils of Christian Science; and who had been bitten with the poison fang of its appeal to, and promised cure of, physical disease; and those who knew nothing of Christianity at all, but because of ill health and unrest of soul had been led to follow Christian Science as such—these have written me that "Christian Science in the Light of Holy Scripture" has been, for the one class, the means of restoration to the old faith, and for the other a revelation of the real salvation which is in our great God and Saviour Jesus Christ.

This popular edition ought to put the book in the hands of all who are interested in the vindication of truth. I pray God in again sending it forth, that it may not only open the eyes of many to the wickedness of Christian Science, but set before them the marvel of Holy Scripture, its unity, its living organism, its divine inspiration; and, at the same time, exalt that Saviour who died, who was wrapped in the garments of the dead and laid in the tomb as mortals are, but who burst the bars of the tomb asunder, ascended to the right hand of God the Father in Heaven, through the efficiency of His atoning death saves all who come unto God by Him, and sooner than we know shall come again to be glorified in His saints, and to clothe with immortality all who have named His name in sincerity and in truth.

I wish to draw special attention to the Reference Key added as a note to the first preface.

The publishers of Mrs. Eddy's "Christian Science and Health With Key to the Scriptures" have edited and re-edited the work until they have entirely reorganized its mechanical make-up. The chapters have been turned about. Some that were last have been made first, others that were first have been made last, or inserted in the middle, and the middle set towards the last (so far as the sense and continuity of the book are concerned, it makes no difference; for there is, actually, no beginning, middle, nor end to it). The rearrangement has caused, necessarily, a renumbering of the pages; beside that, whole phrases have been modified and certain self-betraying words have been expurgated.

These changes have taken place since the issue of the seventy-fourth edition in 1893.

The seventy-fourth edition is the one I had by me when I wrote my book. From it I made the extracts. Those who seek to verify them in the later editions of "Christian Science and Health With Key to the Scriptures" cannot do so by chapter and page; finding such a difficulty many draw the hasty conclusion (which Christian Science people are glad to emphasize) that I have not quoted Mrs. Eddy's book aright, or that no such passages can be found. If those who read my book will use the Reference Key of which I speak, they will be able, with a little patience, to verify every quotation made.

I. M. HALDEMAN.

Preface

I HAVE had one object in writing this book: To show that Christian Science is wholly outside the Bible and has no right to the name "Christian."

If it did not come in the name of Christ, quote the Bible, use Christian nomenclature, and profess to be the faith once delivered to the saints, I would have paid no more attention to it than to other false religions of the earth.

But just because it does come in the name of Christ, teaches in His name—and yet—denies all for which that name stands in Holy Writ; because it exalts a false Christ and preaches a false Christianity, I have sent forth this testimony of warning.

And the warning is necessary.

The average Christian is ignorant concerning it. He hears only the appeals it makes in the name of Christ, is brought into daily contact with its aggressiveness, and does not know how to answer its subtilties.

The unsaved soul to whom it comes, offering health and peace in a name which he has heard always associated with righteousness and truth, is off his guard, and can be led astray and ruined—unless some word of light and revelation be given him.

The method of this work is direct.

I have brought forward the fundamental propositions of Christian Science, analyzed them, and over against them placed the testimony of Holy Scripture; showing how, point by point, Christian Science denies the Bible; how the Bible denies Christian Science; and that between them there is, indeed, a great gulf fixed.

I have dealt with Christian Science exclusively from the Bible point of view, pouring upon it the light of Holy Scripture that its spurious Christ and antichristian Christianity might be clearly seen.

In following the sinuous method of the Christian Science Text-book, the constant reaffirmation of the same proposition now in one form, then in another, a certain amount of repetition and amplification has been necessary, both in the analysis of the Christian Science argument and the statement of Scripture.

I have used much Scripture to sustain what to the Bible student and loyal Christian does not need to be sustained, but what to one tempted by Christian Science needs to be upheld and freely and fully unfolded.

I have gone at length into the analysis of Scripture that I might show, not only how completely it denies the Christian Science propositions, but that I might, at the same time, show the audacity—not to say wickedness—of Christian Science in claiming even the shadow of support from the Bible.

The issue in these pages is continually the Bible and Christian Science. It is never dealt with upon any other ground.

Once show that the Bible denies everything Christian Science says; denies the Christ in whose name Christian Science comes, and it remains self-evident that Christian Science has no place in the Bible and no right to the name of Christian.

Once show that Christian Science is outside the Bible and that its logical outcome is to reject the Christ of the Bible and set aside the Bible itself, then Christian Science is seen in all its naked deformity as absolutely antichristian and the shadow of Antichrist himself.

I have not attempted to explain its success in the usual way by a treatise on the Dopple Ich, double consciousness, subconsciousness and hypnotism. I have not classified its cures under the head of neurasthenia, nor have I made hypochondria a factor. I have felt all this a waste of time and, in the end, a sort of surrender to Christian Science.

If Christian Science is antichristian; if its voice is neither of God nor man, then the power which gives it success is clearly accounted for.

One of the mistaken concepts of the hour concerning the devil is, that he works only through violated law and outbreaking sin. A study of the Word of God ought to have saved from this mistake.

He who can transform himself into an angel of light and send out chosen ministers to preach a righteousness, is not always to be sought for in the realm of repulsive unrighteousness.

Granted the power ascribed him in Holy Scripture, that he can inflict disease, it is plain that he may with equal power withhold it; and if, by healing the body and giving false peace to the soul, he can lead that soul away from the true Christ, it is easy to understand how the devil may both heal the body and, for a time, comfort the soul.

The Word of God tells us it will be so.

Satan will be the source of many wonders in the last times—wonders that will appeal, not to the unrighteous and sinful, but to the good; and so appeal by sweetness and light and apparent truth that, if it were possible, he should deceive the very elect.

It is always to be remembered that when our Lord would warn of the perils of the last time, and when His apostles would take up the same theme, it is not a warning so much against the downright lawlessness that demonstrates itself as such, as it is a warning against that system of professed truth which, coming in the name of Christ, shall deny Christ and lead the unsuspecting soul to ruin.

The warning is not against an open devil coming with hoofs and horns, but a secret devil concealed under the guise of modern "religious consciousness," talking glibly of the "Gospel of To-day," repeating the sacramental phrase "scholarship is agreed," urging men to broadness, to limitless charity and the furtherance of the kingdom of God as the "Brotherhood of man," talking about the life that now is, and avoiding as much as possible any discussion of the life that is to come; and doing all this in the name of a Christ who was born at Bethlehem without a miracle, died upon the cross by mistake, and left His body at the last to mingle with the dust of Palestine.

This is the devil and the false Christ against which the Scripture warns.

I have not once mentioned the name of the author of Christian Science.

I have not been led to do so.

If the woman whom thousands call "Mother," and some consider as very God, is sincere, then those who prevail with God would do well to make her the subject of earnest prayer as one more of the unconscious agents whom Satan finds. If, however, she is deliberately pursuing a chosen path, then she belongs to that class of false teachers coming in the last days who in the end, we are told, shall bring swift destruction upon themselves; and her name may well be left to the revelation of that Day.

I have not always taken advantage of the syllogisms of

Christian Science to show them forth in their contradictions of Science, their folly and unreason.

It would not have been difficult to have collated and freely commented on some of the sayings of Christian Science and Health which seem like a caricature on human intelligence.

It would have been quite easy to have made a chapter altogether picturesque in this respect.

I have not done so, because under the cap and bells which sometimes show themselves in its pages there lurks always the face of that Evil One who can hiss through a serpent, sin through a woman, shine in an angel, be a harlequin in logic, and a devil behind it all.

Nothing so satisfies the Great Adversary of God and man as disbelief in his own personality, and mockery and witticism in relation to his character and power.

An inspiration to such sentiments among men has in it all the "subtilty" of the Serpent; it disarms suspicion and allows him to work unhindered in the dark.

It need not be surprising then if, in a system invented to deceive the souls of men, he should "discover" a philosophy or construct a metaphysics which, at first, leads men to smile, make light and mock and, at the last, stand indifferent and unafraid.

But let no one be deceived.

In its last analysis Christian Science is one of the greatest religious perils of the day; full of folly and yet of wisdom; full of a simplicity akin to silliness and a subtilty that, at moments, appeals to reason; denying the Scripture and quoting it; a false system breathing the name of Christ; an angel of light talking of righteousness, it is a concealed hand seeking with grip of steel to lead the sons of men downward to darkness and to woe.

In writing this book I have acceded to requests coming from different parts of the country ever since I preached a series of sermons on the same subject.

I send it forth with the desire that it may open the eyes of tempted Christians and save those who are not Christians from being deceived and finally ruined by it.

I. M. HALDEMAN.

January 1, 1909.

Since writing the above, the 1909 edition of *Christian Science and Health* has been placed in my hands.

It differs greatly from the seventy-fourth edition, 1893.

A startling change has been made.

The chapters have been completely transposed.

The *first* chapter in the *seventy-fourth* edition has been changed to the *sixth* in the 1909 edition; the *second* to the *seventh;* the *third* to the *eighth;* the *fourth* to the *ninth;* the *fifth* to the *tenth;* the *sixth* to the *fourth;* the *seventh* to the *third;* the *eighth* to the *fifth;* the *ninth* to the *eleventh;* the *tenth* to the *first* and the *eleventh* to the *second.*

As a consequence of this rearrangement, a statement made on a page of the seventy-fourth edition cannot be found on a corresponding page of the 1909 edition.

For example: a reference from page three hundred and fifty one of the seventy-fourth edition will be found on page forty-six of the last edition.

This is a difference of three hundred and five pages.

The result of the system is clear enough: those who try to verify the quotations made from the seventy-fourth edition will have trouble, and not finding them, may be led to suppose they do not exist.

Not only has a radical change been made in the numerical reorganization of the chapters, but syllogisms, propositions and statements have been transformed. In the seventy-fourth edition, page two hundred and seventy-four, there is this declaration :

"Until it is learned that generation rests on no sexual basis, *let* marriage continue."

This *decree* has been removed to page *sixty-four* of the 1909 edition. More than that ! it has been entirely re-cast, altered in form, and an apparently new idea suggested.

Here it is :

"Until it is learned that *God is the Father of all*, marriage *will* continue."

The principle involved, of course, remains the same : that is, when it is learned that God is the Father of all, the supreme Generator, there will be no need of marriage on a sexual basis. When that *is* learned marriage will *not* continue.

In the seventy-fourth edition, the imperative is used, "*let* marriage continue." That is, Christian Science *ordains* marriage to continue among its followers until it is learned that *generation* does not rest on a sexual basis.

In the 1909 edition the future is employed, "marriage *will* continue." That is, Christian Science simply *affirms* that marriage will continue until it is learned that God is the Father of all.

From the Christian Science standpoint it means, in either case, the final abolition of marriage.

But the average reader will not be aroused to this conclusion so quickly, nor so positively shocked by the latter mode of presentation as in the first. He may, indeed, glide over it unconsciously where, in the former he would shrink back amazed.

If chapters have been turned about and sentences altered, whole lines have been dropped out and words substituted one for another.

The whole thing is subtle.

There is in it the wisdom which is neither of God nor man.

It is the serpent that eludes, slips out of sight, and strikes unawares.

I would counsel those who really desire to know the truth to be patient, take the reference I give, push through the pages of any last edition of *Christian Science and Health* and, sooner or later, changed in form, clothed with new phrases though it may be and smartly printed on a totally different page, it will be found to be, after all, the same keen, deadly, false and poisonous proposition as at the first.

One thing always remains!

I have in my possession the copy of *Christian Science and Health* from which I made my extracts.

It is the *seventy-fourth* edition, 1893.

April 15, 1909.

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I

Christian Science and Matter

"There is no matter. The only evidence of a *material universe* is gathered from the five personal senses. This evidence Christian Science has dethroned."—*Christian Science.*

"In the beginning God created the *heaven and the earth.*"—*Holy Scripture.*

I

CHRISTIAN SCIENCE AND MATTER

THE primary proposition of Christian Science is that matter does not exist. The only thing that really exists is Spirit. Spirit is God. God is all. God is good. As God is good and God is all, then all is good. Disease, sin, sickness, manifest themselves in what appears to be, and is called, matter; but as sin, sickness and disease are contrary to the being and character of God and would contradict Him in His wholeness or allness, then matter is actually a fiction, and disease, sickness, sin, must be deemed as non-existing.

It is in recognizing man's oneness and co-existence with this God whose allness is goodness and perfectness that man will find and verify his essential and normal state to be goodness, holiness and perfectness.

The denial of matter as substance is, therefore, the fundamental and vital necessity of Christian Science.

Christian Science presents this proposition in no uncertain terms.

In *Miscellanies*, page 21, the author of Christian Science writes:

"My first plank in the platform of Christian Science is as follows: *There is no substance in matter;* matter is mortal error; matter is the unreal."

Page 27, "Matter and evil are unreal."

Page 27, "But, say you, is a stone spiritual?

"To erring mortal sense, No! but to unerring spiritual sense, it is a *small manifestation of mind.* Take away the mortal sense of substance, and *the stone itself would disappear.*"

Pages 46, 47, The question is asked, "How can I believe there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily?"

Answer: "By learning that matter is but *manifest mortal mind.* You entertain an *adipose belief* of yourself as substance."

That is to say, weight is not a question of scales but belief. If you believe you weigh two hundred pounds your mind will experience the imagined weight; but if you should believe yourself light as a feather you would be no heavier than that easily wind-blown thing.

Pages 64, 65, "The only evidence of the existence of a mortal man, or of a material state and universe, is gathered from the five personal senses. This delusive evidence (the evidence of the five senses) Science has dethroned by repeated proofs of its falsity."

If this proposition of the delusive evidence of the senses should be pressed to its conclusion, everything the author of Christian Science has written would be proven false, since the evidence of her writings comes through at least two of the senses—seeing and hearing.

Page 74, "Jesus walking the wave proved the *fallacy of the theory* that matter is substance."

When therefore it is said in Holy Scripture that Jesus came "walking on the sea," the statement is not true. Jesus did not walk upon the water; water as matter does not exist. So far as the disciples were concerned it was an hallucination; so far as Jesus Himself was concerned His action, whatever the intent, was deceptive in fact.

Rudimental Science, page 14, "*There is no matter.*"

Christian Science and Health, page 173, "Nothing we can say or believe regarding matter is true, *except* that *matter is unreal.*"

Page 19, "Matter will be finally proven to be nothing but a mortal *illusion.*"

Page 39, "The first idolatry was faith in matter."

Page 371, "What you call matter was originally *primitive error in solution.*"

According to this, the statement in the first chapter of Genesis that preceding the six days' creation "the earth was without form and void," is not an exact statement. That huge, formless thing which hung like a great black blot in space and which the record in Genesis would lead us to believe was the earth, was not the earth at all; it was simply error, primitive error—*error in solution*, error that had not yet taken form or become concrete.

Page 17, "Matter *seemeth* to be, but *is not.*"

Page 7, "Nothing is matter."

Page 21, "Matter is the falsity, *not the fact, of existence.*"

Page 54, "You say, I have burned my finger. This is an exact statement—more exact than you suppose; for *mortal mind, and not matter, burns it.*"

Page 114, "You would not say that a wheel is fatigued; and yet the body is just as material as the wheel. If it were not for what the human mind says of the body, the body would never be weary, any more than the inanimate wheel."

Page 201, "Gender is a quality of mind, *not of matter.*"

There is, really, neither male nor female.

The distinction of sex in a human body is altogether *in the mind* and *not in the body.*

A human being may be a male or a female according to his (?) or her (?) belief or the belief of others.

Page 176, "Trees, plants, and flowers are ideas of mind. Mind multiplies them, and the product can be only mental."

The flowers of the garden, the trees of the park, may be produced at will. They are the result of mental conception. A park, a forest, or a varied collection of flowers may be produced by thinking or dreaming about them. The mighty oak and the rarest rose do not exist except in mortal mind—in false belief.

Page 237, "Close your eyes, and you may dream that you see a flower, that you touch and smell it. Thus you learn that the flower is *a product of mind*, a formation of thought, rather than of matter."

Page 421, "Bones have only the substantiality of thought which formed them. *They are only an appearance*, a *subjective state of mortal mind.* The *so-called* substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized *thought*,—another mortal mind, which speedily takes possession of itself."

Page 274, "Generation rests on no sexual basis."

Page 461, "A material *body* is a mortal *belief*."

The body of a man or woman exists only in belief.

Actually speaking there is no sex, neither male nor female; neither infant nor grown person; neither youth nor old age.

The moving, acting things we call beasts and which we distinguish by names, the domestic animals, the birds that fly and sing, are nothing more than constructions of mind produced by the fallacy of false belief; they have no reality.

Not only so! the earth on which we stand, with its land and rivers and seas; the forests which cover the earth, the harvests in the fields, the fruit in orchards, the beautiful forms of flowers with their refreshing fragrance, none of these things have consistency beyond the region of the mind. When we touch them we are as much deceived as when with our eyes we gaze upon them.

The heavens above us are not real; the shapes of clouds by day, the stars by night are unreal; all these things are as unreal as the feet by which we walk, the eyes through which we see, the hands with which we touch and take. There is no matter, and bodily form in any direction is but a fancy, a deception of mortal mind.

To deny the existence of the heavens above us with their myriad shining worlds, some of which have flung their contents into ours; some of whose forms have been pictured on the photographer's sensitive plate; some of whose mountains, plains and valleys, have been located, defined and named; to deny that mountains, rivers, seas, and the land on which we live and tread, are real, have no substance; to deny and solemnly aver that men, women and children, the animals about us, exist only in our mind and are not otherwise substance; that fire does not burn us; that food has no taste and is not necessary to the support of the body; that the body has no more feeling than the wheel of a cart and ought not to be any more weary than the wheel after rolling; that generation is not a material fact but a mental concept; that there is neither bone nor sinew, nor tissue of flesh; that there is neither birth nor death; that there is no seeing, hearing, smelling, tasting or feeling, and that the evidence of these senses is false and must under all circumstances be denied; that nothing exists except universal, impersonal Mind, would seem to be a proposition that could emanate only from the confines of a madhouse and must be the expression of the most incurable form of insanity.

That this proposition should be laid down as the "fundamental plank" of a religion; that it should seriously engage the attention of honest and intelligent persons, seems almost beyond belief; and the first feeling concerning the whole subject might well be to turn away in disgust, with contempt passing into pity, that in this life of ours such an unthinkable thing is at all possible; pity that human souls can be influenced by such aberration of mind; that they can be inspired or moved by such mental vagaries; a feeling that the whole thing is impish, mocking and shameful to the last degree. Nay! an overwhelming sense of outrage and indignation that humanity could be guilty of such perversity, so unbulwarked to every swinging tide of fallacy and falsehood.

But since there are thousands who have been led to accept this system; and since it comes in the name of God's blessed Christ, claims a "thus saith the Lord" for its authority, and goes so far in its bravery or foolery as to bind its own text-book between the same covers with the Holy Bible, it is necessary that it should be met point by point from that Holy Writ; and that in the light of Holy Scripture its more than folly, its effrontery and bold denial of the Word of God, may be seen.

The very first utterance of Scripture is a contradiction of the first proposition of Christian Science, the proposition that matter is not substance.

"In the beginning God created the heaven and the earth" (Gen. 1:1).

God "created" them.

The act of creation is productive.

What is produced is something.

Something is a substance of some kind.

The substance of some kind produced in this creation is the heaven and the earth.

The substance called heaven and earth is, in the nature of the case, not spirit.

That the ground on which we stand is not spirit; that an aërolite falling out of the heavens and striking the surface of this earth is not spirit is self-evident.

As the heavens and the earth are not spirit and are substance, then the heavens and the earth are a substance apart from spirit; for want of a better name we call what is not of spirit—*matter*.

When therefore the Scriptures say "God created the heaven and the earth,"—they are saying in the strongest form known to human speech that matter is a substance, matter does exist, matter is real.

And that it is the intent of this portion of Scripture to declare that the universe is material, made of matter, is the involuntary testimony of Christian Science itself.

On page 525, *Christian Science and Health*, it is said: "The translators of this record (the Genesis record of Creation) entertained a false sense of Being. *They believed in the existence of matter.*"

Christian Science and Health draws its conclusion that they believed in matter *from the record* they gave of creation.

The record of creation in Genesis *is* the expression of their belief in matter.

The declaration that God created the heaven and the earth is their declaration that the heaven and the earth were a form of matter; that God created matter in the form of heaven and earth.

The record of creation in Genesis, therefore, is a declaration that matter exists, that matter is a substance.

Thus the first proposition of the Bible is a denial of the first proposition of Christian Science.

Christian Science says there is no matter; the stars of heaven, the earth on which we dwell are only apparent matter; as matter is not, is nothing, and does not exist, the stars of heaven and the earth do not and never have existed; as that which does not and never has existed has never been created, then God did not create the heaven and the earth; they are not substance, there is no substance in them.

The Bible says God *did* create the heavens and the earth. What God creates has substance. This substance was not spirit; it was and is a substance apart from spirit; it is called matter; matter is therefore a substance; matter is real and exists.

But the Word of God denies this matter proposition of Christian Science in the record which it gives of the creation of man.

It is written:

✓ "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2 : 7).

Four things are stated here:

1. God formed man.
2. He formed him out of the dust of the ground.
3. He breathed into his nostrils the breath of life.
4. Man became a living soul.

With the in-breathing of the soul God imparted a spirit; as it is written:

✓ "There is a spirit in man: and the inspiration (in-breathing) of the Almighty giveth them understanding" (Job 32 : 8).

Thus created, man consisted of body, soul and spirit; as it is written:

✓ "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5 : 23). Let it be admitted that spirit and soul are substance—that the essence of both is spirit. What then is the body?

As the body is dust, and dust is neither the substance of soul nor spirit—as it is not spirit—then it must be placed in the category of matter; but as Christian Science says matter is not a substance, does not exist, is nothing, then when it is said "God formed man of the dust of the earth," it is saying that He formed—*nothing*.

This is the absurdity into which the proposition that matter is nothing leads us.

And Christian Science accepts the absurdity.

On page 526, *Christian Science and Health*, quoting Genesis 3 : 19, says:

"Dust (nothingness) thou art, and unto dust (nothingness) shalt thou return."

Thus Christian Science denies that God ever formed the body of man at all; that what appears as body is an illusion—does not exist—has no substance.

But the Word of God contradicts the proposition point-blank.

The Word of God affirms that the body once formed out of dust is—substance.

In Psalm 139 : 15, it is written:

"My *substance* was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."

The word rendered "substance" is the Hebrew, עֹצֶם *'ôtsem*; in its primitive form it signifies "bone," "body."

The expression "curiously wrought," would be better rendered, "wrought like needlework."

The Psalmist is saying that this body constituted of the dust of the earth has been wrought as beautifully as a piece of hand-made needlework; has been wrought as elaborately as embroidery; and those who know anything about Anatomy, about the layers of muscles, the network of veins and nerves and arteries, the membrane veils, the sheath of tissue and the countless millions of pores for the ventilation and sanity of the body—to say nothing of the two hundred and forty-five bones which make the most perfect piece of architecture in which life ever dwelt, the most perfect machinery which ever responded to the human will—can appreciate the aptness of the Psalmist's description and may well endorse his utterance: "I am fearfully and wonderfully made."

The Psalmist is saying therefore that this body so fearfully and wonderfully formed by God *is* substance; and as this substance was dust, and dust is neither soul nor spirit—does not partake of the essence of either; and as that which is not spirit is what is known as matter, then the substance of the body is matter—the body is material.

But the Bible further denies the proposition that matter is nothing in the report which it makes of God's solemn sentence upon the sinning man He formed from the dust of the ground.

"For dust thou art, and unto dust shalt thou return" (Gen. 3 : 19).

Dust thou art could not be said of the soul or spirit of man; for they were produced from and partook of the breath of God.

If the soul and spirit of man were never of the dust, then the declaration, "unto dust shalt thou return," could not be spoken either of soul or spirit.

As the body of man alone was formed of dust, then it was the body of man upon which the dissolution of death was predicated; it was the body which God said should return to dust.

But dust is what is known as matter and matter is declared by Christian Science to be nothing; in commenting on this very text—as already seen—Christian Science positively affirms that dust is "nothingness."

When therefore the divine decree ordains that man's body shall return to dust, it returns to nothing; but according to the proposition that dust being matter is nothing, then the body formed from dust was nothing in the beginning, it did not exist; and that which does not exist, which never has existed, cannot return to non-existence.

Thus the decree of God is made meaningless, made worse than absurd.

The whole thing is philological trifling; it makes the author of Genesis to be either a belittled God or a vastly ignorant and excuselessly illogical man.

In any event, if Christian Science is true in its proposition that matter does not exist, this part of the Bible is wholly worthless, a travesty on common intelligence.

But the issue upon this proposition of matter is fairly and finally joined in the use of the word "mortal."

This word is the shibboleth of Christian Science.

It is the magician's wand with which at a single stroke it resolves all matter into nothingness—non-sense.

It is used by Christian Science to designate that which is false and unreal.

It is invariably applied by Christian Science to mind.

Christian Science speaks of "mortal mind."

In the New Testament the word "mortal" is to be found six times.

"Your mortal bodies" (Rom. 6 : 12). ✓

"Your mortal bodies" (Rom. 8 : 11). ✓

"This mortal (the context shows *body*)" (1 Cor. 15 : 53). ✓

"This mortal (body)" (1 Cor. 15 : 54). ✓

"Our mortal flesh (body)" (2 Cor. 4 : 11). ✓

"Mortality," literally, "mortal (body)" (2 Cor. 5 : 4). ✓

The word "mortal" signifies that which can die, can be dissolved, disorganized and destroyed.

As Christian Science applies "mortal" to mind, and mind is *not* a property of matter but soul, then Christian Science declares that soul is mortal—that soul can be dissolved—destroyed.

But such a proposition is in direct contradiction to another proposition of Christian Science, the proposition that the soul of man is co-existent and co-eternal with

God; that it never had a beginning and cannot have an end; and, therefore, in the nature of the case, is not subject to death—cannot be dissolved or destroyed.

To insist on one proposition is to deny the other.

To insist that *mind is mortal* is to admit that it can die, be destroyed.

To deny that mind can be destroyed is to say that *mind* is *not mortal.*

But the integrity of Christian Science requires that it shall maintain the proposition that the *soul* is not subject to death; that it must exist as a substance forever—it cannot die.

To maintain this proposition is to maintain that the *soul is not mortal* and, as mind is a part of soul, that *mind is not mortal;* mind and soul are inseparable; what is predicated of the soul must be predicated of the mind; to say, therefore, that the *soul* is not mortal makes it insistently necessary to say that the *mind* is not mortal; and if the mind is not mortal *it is not mortal mind; if the soul is not mortal there can be no mortal mind.*

But for Christian Science to deny that mind is mortal, to deny mortal mind, is to set aside the only factor by which it can maintain that matter is unreal, that matter is nothing.

Matter is declared to be nothing on the basis that all belief in its reality has been produced by the false and insidious suggestion of *mortal mind.*

However incongruous, however startlingly illogical may be the existence of *anything that is false*, seeing, according to Christian Science, nothing exists but universal Mind or God who alone is real and perfect good, *nevertheless*, Christian Science is absolutely dependent upon this concept of mortal mind to support its fundamental plank that matter is nothing, that matter is merely false belief of false and unreal mortal mind.

Christian Science can neither get rid of the proposition that the soul exists forever and is, therefore, *not* mortal; nor of the proposition that mind—a part of the soul—*is* mortal—that is, subject to death and non-existence.

By the misuse of that little word "mortal" Christian Science is in an impass from which it cannot escape.

Over against this predicament the Bible comes and takes its stand and announces that inside its pages the word "mortal" cannot be applied to *soul*, is never applied to *mind*, and must always be applied to *body*.

From the Bible point of view there is no such thing as mortal mind. "Mortal" is never applied to mind any more than "soul" is applied to God. Christian Science misapplies them both; it applies soul to God as it applies mortal to mind.

In excluding from its pages the application of "mortal" to mind, the Bible shuts its doors in the face of Christian Science and refuses to admit it when it comes with its first plank hewn out by the instrumentality of "mortal mind," that "matter is nothing."

And thus the Bible by its record and by its use of words denies the fundamental proposition of Christian Science that matter is not a substance—is nothing.

Accept the Christian Science proposition of no matter, you deny the Bible.

Accept the Bible record that matter is, and you deny Christian Science.

II

Christian Science, Sin and Evil

"Man is *incapable* of sin."—*Christian Science.*

"All *have sinned* and come short of the glory of God."—*Holy Scripture.*

II

CHRISTIAN SCIENCE, SIN AND EVIL

CHRISTIAN SCIENCE denies the reality of sin and evil.

This proposition is necessary to sustain the postulate that matter does not exist; for it is by and through so-called matter that sin and evil are manifested.

To admit the existence either of sin or evil is to deny the fundamental "plank" that matter is nothing.

Christian Science in unqualified terms therefore denies the existence of sin and evil.

In *Miscellanies*, page 27, the author of Christian Science writes:

"Matter and evil (including all inharmony, sin, disease, death) are unreal."

Page 45, "If God made all that was made, and it was good, where did evil originate? It never originated or existed as an entity. It (evil or sin) is but a *false belief*."

The person who yields to his or her passions; who commits all manner of sin and evil as judged by the laws of the land, may arise from the debauch and immediately wipe out all guilt and demerit by saying, "I recognize that sin is a false belief; sin does not exist; there is no such thing; I have never sinned at all."

No matter into what this false belief about sin may lead; no matter how disastrous may be the results of this mental deception; no matter how much Christian Science may exhort against yielding to the belief because of the possible consequences, there is no amount of argumentation that can ever make an apparently sinful act sinful if sin does not really exist. No amount of false belief about sin can make sin real if sin is nothing. To warn against the evil consequences of the false belief is illogical, since as there is no sin cause there can be no sin-effect. False belief cannot be causative of that which cannot exist.

Admit that there is no such thing as sin, and false belief about it cannot make it sin.

John Tetzel, the Dominican monk who went throughout Germany selling indulgences in advance to those who desired to commit sin, never offered a greater premium on iniquity than does this proposition of Christian Science that sin and evil are merely false beliefs.

Page 61, a correspondent writes to the author of Christian Science:

"Dear Mrs. ——— In the October *Journal* I read the following: 'But the real man, who was created in the image of God, does not commit sin.' *What then does sin? What commits theft? or who does murder?* For instance, the man is held responsible for the crime; for I went once to a place where a man was said to be 'hanged for murder'—and certainly I saw him, or his effigy, dangling at the end of a rope. This 'man' was held responsible for the 'sin.' What sins? According to the Word, man is in the image and likeness of God. Does God's essential likeness sin, or dangle at the end of a rope? . . . *Anything but a man.*"

As sin does not exist and man cannot commit sin, then when a man violates every law of the community, is arraigned and asked whether he committed these crimes, he may answer, "No! not I! the responsibility does not belong to me; it belongs to *anything but a man;* it belongs to anything but to me."

Page 63, "If there is no sin, why did Jesus come to save sinners? Jesus came to *seek and to save them from this false belief.*" By this proposition Jesus did not come to seek and to save sinners at all. He came *to save people from believing they were sinners.* When therefore Jesus said that He came not to call the righteous but sinners to repentance, He did not mean that He came to call sinners to turn away from their sins, but to call the world to turn away from its belief in the reality of sin.

The mission of Christ in this world was not that of a Saviour but a Teacher, teaching men that there is no such thing as sin; and exhorting them to make their salvation secure by repudiating all belief in sin.

Page 93, "Sin can do nothing."

Christian Science and Health, page 459, "*Man is incapable of sin.*"

Page 456, "Is there no sin? Answer. The only reality of sin is the awful fact that unrealities seem real."

Page 464, "Evil is but an illusion. It is a false belief."

Page 101, "The nothingness and unreality of evil."

Page 207, "Sin exists only so long as the material illusion remains. It is the *sense* of sin, and not the sinful *soul*, which must be lost." When therefore Jesus asked the solemn question, "What shall it profit a man if he gain the whole world and lose his own soul?" He meant, "What shall it profit a man if he gain the whole world and lose his own *sense* of sin?"

It may be suggested that in the light of the Christian Science interpretation it *ought* to be of great profit; and if that be so it reverses the intent of the Lord's question, namely, that it would *not* profit to lose his soul.

Page 111, "If soul *could* sin, or be lost through sin."

"If." That is saying soul cannot sin and cannot be lost through sin.

Again, Jesus says that He came to seek and to save that which *was* lost. If the thing that was lost was not the soul of man but the *sense* of sin, and losing the sense of sin is *saving* the soul, why should Jesus seek to save the *sense* of sin, that which causes the *loss* of the soul?

Unity of Good, page 11, "Destroy the sense of sin, and sin itself disappears."

Retrospection, page 77, "In Christian Science the fact is made obvious, that the *sinner and sin are alike simply nothingness!*"

Enough has been quoted and analyzed to show that Christian Science boldly denies the existence of sin and evil.

Whatever appears to be sin or evil is due to a false belief about it; that is all.

Since the beginning of the world no more terrible piece of casuistry was ever put into the hand of man.

A man may violate the honour of his home; a woman may stain the ermine of her name; and yet, if they will accept this doctrine of sin, they may continue in their iniquity so long and so often as they please; for, if sin does not really exist, the *practice* of it no more makes it real than the *belief* of it. Indeed, the attempt on the part of Christian Science to denounce the deeds of sin by making the belief responsible, and not the sin, is but playing the harlequin with logic and the juggler with words.

Let us hear then what the Bible has to say in response to this proposition about sin.

The word "sin," "sins," "evil" and their cognates occur hundreds and hundreds of times in the Bible. They are to be found from the beginning to the end of the book; page after page is stamped with them.

The Bible tells us that sin is "from the beginning."

"The devil sinneth from the beginning" (1 John 3:8).

The first man sinned and all his posterity were made sinners.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that (literally, in whom) *all have sinned*" (Rom. 5 : 12).

"*For all have sinned, and come short of the glory of God*" (Rom. 3 : 23).

"Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51 : 5).

"Against Thee, Thee only, have I sinned, and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest" (Ps. 51 : 4).

The Apostle Paul declares that, "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence" (Rom. 7 : 8).

He says:

"I am carnal, sold under sin" (Rom. 7 : 14).

The whole Mosaic economy is based on the idea of sin; that sin exists; that it is a terrific reality.

Every altar from the day of Abel till the day of Moses; every lamb to slaughter led, the lamb on Abel's altar, the passover lamb in Egypt's dark night, the evening and the morning lamb with its streaming blood; the thousands of lambs, of rams, of bullocks; the bullocks and the scapegoat of the great day of yearly atonement; each and all of these were a proclamation that sin was not an illusion, not a matter of false belief, but a fact; not a mere weakness, but high treason against Jehovah, and must be judged and satisfied for in sacrificial death.

When John the Baptist announces Jesus to Israel he does so on the basis of the fact of sin.

He says:

"Behold the Lamb of God, which taketh (beareth) away the sin of the world" (John 1 : 29).

The Apostle Peter calls Him the Lamb foreordained from before the foundation of the world and says:

"His own self bare our sins in His own body on the tree" (1 Peter 2 : 24).

The Apostle Paul writes:

"Christ died for our sins according to the Scriptures" (1 Cor. 15 : 3).

Not only in fulfilment of the prophecies of Scripture, when, where, and how He should die, but according to the *doctrine* of Scripture; the doctrine of sacrifice, sin-bearing, atonement for sin; wherefore he says:

"God hath made Him to be *sin for us*" (2 Cor. 5 : 21).

The whole terrible fact and reality of sin is there.

Jesus made sin for us.

Jesus, the holy, sinless Son of God made sin for us; put in our place to be judged as though it were we who were there; Jesus the *real* man of sorrows and who was acquainted with grief; Jesus, not a phantom but a real man, on that cross and judged of God as sin.

What more terrible picture of the reality of sin in God's mind could be given?

Listen again:

"God hath set (Him) forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins" (Rom. 3 : 25).

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4 : 10).

He came to be, not an example, a way-shower, but a propitiation, a *satisfaction for our sins;* a satisfaction rendered to God on behalf of our sins through His sacrificial death.

That cross reveals how real sin is to God, how He hates it and yet loves the sinner.

He hates sin, sin is so fearfully real to Him that looking upon His Son on that cross as the representative of human sin He smites Him; He does not spare Him, He smites Him with the lightning of His wrath; He loves the sinner so well He smites that Son as the substitute of every sinner who will through faith claim Him as such; as it is written:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

And this word "gave" signifies to deliver up as a victim.

He Himself declares that He came into the world not to teach men, or to be an example to them, but to give His "life a ransom for many" (Matt. 20:28).

The sacrificial death of Christ on the cross then is the proclamation that sin is a reality.

The doctrine of regeneration as set forth in the Bible is the declaration that sin is a reality and not a false belief.

Nicodemus, a Rabbi of the Jews, came to Jesus by night thinking that Jesus was a teacher, a way-shower, and that He would give him some new doctrine. Instead, the Lord made it clear to him that his need was not a teacher but a life-giver; what he needed was not a new doctrine but a new and spiritual life; therefore He said to him:

"Except a man be born again, (quickened from above) he cannot see the kingdom of God" (John 3:3).

In this He denied that man was co-existent and co-holy with God; in this He affirmed the declaration of the Psalmist that man is "shapen in iniquity and conceived in sin"; and that unless he receives the new birth he will have no part with God.

If the cross proclaims the fact of sin by the judgment of God against it in the person of His Son, the law of regeneration promulgated by that Son as the only way of escape from the indwelling power of sin and as the only way into the fellowship of God, reiterates and corroborates the fact of sin both in the mind of God and His Son.

But that sin is a fact and not a mythic dream is revealed in the denunciations which the Bible hurls against sin.

Page after page burns, quivers, seems to grow hot with flame, to curl, turn crisp in the fierceness of the denunciation; all that is known to the vocabulary of man is flung pell-mell in a riot of declaration and adjective of description, threatenings and warning.

Read the thirteenth chapter of the Prophet Isaiah and hear how the Spirit of God breathes out threatenings and woe against sin and sinners. They shall be "afraid," "pangs and sorrows shall take hold on them;" "The day of the Lord" is coming, cruel both with wrath and fierce anger, to "destroy the sinners."

Read the fifty-ninth chapter and listen while the prophet, speaking in the Spirit of God, declares to Israel, "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (v. 2).

In the sixty-third chapter God Himself declares that He will trample the sinful people in His "anger, and trample them in His fury."

Hear His denunciation in the book of Revelation concerning the mystic Babylon:

"Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double . . . according to her works . . . therefore shall her plagues come in one day, death, and mourning, and famine."

Hear what the Bible has to say about the punishment of sin!

So awful is the reality of sin in the sight of God that

He measures out to it and to those who sin a future commensurate in horror with its iniquity.

So terrible is the future of the sinner that the Apostle Paul announces in his epistle to the Romans, in the ninth chapter, that he would be willing, if it were possible, to be accursed from Christ Himself, if by that means he could save any one from the fearful reality in the punishment of sin.

He calls the Ephesian elders together and rehearses to them that for three years, night and day, he ceased not to warn every one with tears; and he says, knowing the "terror of the Lord we persuade men" (2 Cor. 5:11).

The Apostle John uses such language as this:

They "shall drink of the wine of the wrath of God, which is poured out *without mixture* into the cup of His indignation" (Rev. 14:10); nor is this the strongest utterance he makes.

But the strongest that he or all of the Apostles can make is not comparable to the picture which the Son of God Himself gives of a man in "hell," in Hades, the underworld of disembodied souls.

In that sixteenth chapter of the Gospel according to Saint Luke the Lord tells us that the man who rejected the testimony of Moses and the prophets, and is disclosed to be a wilful and wasteful sinner according to the divine standard, is in a "place of torment," from which there is no hope of escape.

It is a frightful picture of the frightful end of the soul that is unpardoned of sin; it is a lurid proclamation of the reality of sin in the mind of the Son of God.

But terrible and beyond words as such a revelation of the reality and woe of sin may be, it is not comparable to the revelation made by the unspeakable tragedy of the cross.

On that cross He who is "made sin" so suffers the downpour of the wrath of God that He cries out in agony beyond human comprehension, "My God, My God, why hast Thou forsaken Me?"

And the answer is written so large through every page of the Bible that we cannot misunderstand it.

He is forsaken as the representative of guilty, sinful man. Oh! if in that hour God the infinite Father forsakes the Son of His holiness and love because He there represents human sin, how fearful must sin be in the sight of God; aye! fearful and indescribably real.

In the shadow of that cross illumined by the lightnings of God's fierce wrath against sin; within sound of that heart-breaking cry of the sin-bearer, the Bible bids us believe that sin is real; forbids us to whisper, even, that it is a false belief and nothingness.

But take up the page of history and mark how it verifies the Bible record.

Is it possible to look at the world, its armies, its police, its prisons, its courts of justice, the outbreak of unspeakable violence, the record of crimes, of vice, of unreportable things, the misery, the agony, the tragedy on every side; is it possible to look at all this and say that sin is merely an illusion, that it does not exist save in the imagination?

Do men drown themselves and wives and children in the intoxicating cup because they have a false belief about their thirst and desire for liquor, or because the thirst and desire are real?

Does that man strike a knife-blade into the heart of another because he has a false belief about sin, or because he is actuated by hate, by envy or covetousness?

Can any man or woman look honestly into his or her heart, see the images there and feel the motions of certain desires and deny that sin is real in its suggestive and impulsive power?

Nay! personal experience, the verdict of history, and the unceasing utterance of the Word of God, declare that sin is a reality, an awful fever in the pulse, a poison in the mind, a miasma in the soul, a devil in the brain, a force greater than the wish and will of the individual; and from which he can be delivered only by the grace and mercy of a redeeming God, redeeming him through the blood of that Son who was "made sin for us."

The Christian Science proposition of no sin therefore,

Denies the atonement of Christ;

Denies that He died a sacrifice for sin;

Denies that He was or is the Saviour of lost souls;

Repudiates the whole testimony of the Bible concerning His death and mission;

Contradicts every statement of the Bible from beginning to end concerning sin.

This proposition that sin does not exist makes Christian Science and the Bible to stand in absolute antagonism one to the other.

Their antagonism and contradiction to each other in respect to this proposition of sin is so great that though they were bound up between the same covers they would be as far apart in sentiment and teaching as the East is from the West, with no hope of reconciliation or explanation between them.

Christian Science says there is no such thing as sin.

The Bible says: "All have sinned, and come short of the glory of God" (Rom. 3:23).

Christian Science says that sin is a false belief and therefore we have no sin.

The Bible says: "If we say that we have no sin, we deceive ourselves, and *the truth is not in us*" (1 John 1:8).

The Bible says: "If we say that we have not sinned, *we make Him (God) a liar, and His Word is not in us*" (1 John 1:10).

Christian Science says the way to free ourselves from what men call sin is to recognize it as an unreality, and then we shall be free, cleansed from all sin.

The Bible says: "The *blood of Jesus Christ* cleanseth us from all sin" (1 John 1:7).

Christian Science says sin is nothingness, and therefore we are not under sin.

The Bible says: "The Scripture hath concluded *all under sin*" (Gal. 3:22).

Christian Science says we are the servants of a false belief about sin, and not the servants of sin at all.

The Bible says: "Ye were the servants of sin" (Rom. 6:17).

Christian Science says the moment we recognize that sin is an unreality it no longer remains.

The Bible says: "Ye say, we see; therefore your sin remaineth" (John 9:41).

Christian Science says there is no sin, no evil and, consequently, no wickedness in the world.

The Bible says: "*The whole world lieth in wickedness*" (1 John 5:19).

Christian Science says a soul cannot sin.

The Bible says: "*The soul that sinneth*, it shall die" (Ezek. 18:4).

Christian Science says that Jesus did not come to save the soul from sin.

The Bible says: "Thou shalt call His name Jesus; for He shall *save His people from their sins*" (Matt. 1:21).

It is evident that upon this proposition of sin Christian Science and the Bible absolutely deny each other.

If the proposition of Christian Science is true, the proposition of the Bible is false and the Bible itself is not worthy to be accepted as the authoritative Word of God in respect to sin.

If the Bible is the Word of God, then the proposition of Christian Science in respect to sin is wholly false and is proven to be, not the Word of God, but the word of a sinful woman who is "by nature" one of "the children of wrath, even as others," and like them has "sinned and come short of the glory of God."

III

Christian Science, Sickness and Disease

"Man is never sick."—*Christian Science.*

"They brought to Him all sick people."—*Holy Scripture.*

III

CHRISTIAN SCIENCE, SICKNESS AND DISEASE

CHRISTIAN SCIENCE denies the fact of sickness and disease.

The original proposition of "No Matter" demands such a conclusion.

Proposition and conclusion are reciprocal; they are mutual friends.

Say there is no matter! and as sickness and disease show themselves in the region of what is called matter, then there is, there can be, no sickness.

Say there is no sickness! and as sickness can manifest itself alone in the region of what is called matter, there is no matter.

The double proposition like a two-faced God looks both ways, before and behind.

And they are intended to do so.

No matter is declared that sickness may be denied; sickness is denied that the proposition of no matter may be reaffirmed.

They are Siamese twins; a common ligature binds them; they cannot be separated without death and destruction to each.

The proposition of "no matter" is, indeed, "fundamental."

Its logic is inexorable.

Accept it, and sickness and disease must be denied.

Having laid down the fundamental plank that matter is not, Christian Science does not hesitate in the presence of the most fearful sickness and ravaging disease to deny them both.

Let us hear what it has to say:

No and Yes, page 12, "A self-evident proposition, in the science of mind healing, is that disease is unreal."

Christian Science and Health, page 46, "You say a boil is painful; but that is impossible. The boil simply manifests your belief in pain."

With power of belief comes power of choice. According to your belief it may be the pain of a boil, a cancer, or a diseased lung; the disease, and the character of the disease, is a matter of will. You can have any sort of disease or pain you may be inclined to believe.

Page 53, "A man's belief produces disease and all its symptoms."

Page 68, "Our ancestors never indulged in the refinement of inflamed bronchial tubes, because they were as ignorant as Adam, before he ate the fruit of false knowledge, of the existence (?) of such things as tubes and troches, lungs and lozenges."

If the rising generation could be kept in total ignorance concerning bronchial tubes or lungs there would be neither bronchitis nor consumption.

Page 69, "All disease is the result of education."

Page 294, "One disease is as much a delusion as another."

Page 372, "Disease is a fear."

Page 385, "Catarrh, rheumatism, or consumption (are) not because of climate, but on account of belief."

No matter though it should rain the body cannot get wet; there is no such thing as a material body and there is no rain; there is neither wind nor air, heat nor cold; there is no weather. All disease comes from a false belief in disease and in weather; disbelieve the disease and there will be neither disease nor weather.

Page 384, "The evidence of the senses is not to be accepted in the case of sickness."

If evidence of the senses is not to be received in case of sickness, why should it be received in the case of money demanded for instruction in Christian Science, for announcement of dates and hours of service in a Christian Science Church, or for the reading and hearing of the service itself?

But to finish the sentence:

"The evidence of the senses is not to be accepted in the case of sickness, any more than it is in the case of sin."

If one man kills another he has not committed sin—for murder is no more a sin than any other; on the same basis that there is no sin, however horrible the facts may seem, we may say to the individual with the Bubonic plague, "You are not sick, you are perfectly well and may go among your friends with impunity."

No matter what we may see, hear or feel, the evidence of the senses must be rejected. What the eyes see, the ears hear, the nerves feel, must be reckoned as entirely false.

Page 392, "*Man is never sick.*"

Our crowded hospitals are filled with sound, hearty, perfectly well people.

A hospital is nothing more nor less than a pleasure resort, a place of comfort and delight—if the inmates can only be led to believe it.

Page 400, "Some time it will be learned that mind constructs the body, and with its own materials. Hence no breakage or dislocation can really occur."

On this principle a man might fall a thousand feet, no bones would be broken (there are no bones), nothing would be dislocated. He who has this belief ought to be secure from accident. If his leg is broken, or even his neck, it will be necessary for him simply to exercise faith and say, "The accident never happened; there are no accidents; my leg is not broken," and immediately he will be delivered from all inconvenience. If the hundreds who have suffered in railroad accidents could be persuaded to believe this proposition, the railroads themselves would be immense gainers.

Page 401, "The sick, through belief, have induced their own stiff joints and cramped muscles."

Page 406, "Sickness is always hallucination."

√ Page 410, "*Argue with the patient that he has no disease.*"

In case of fever, lung trouble, or a broken limb, instead of seeking remedies, or endeavouring to comfort the suffering, or sending for a physician and surgeon, stand over the "patient" and by clear syllogism, proposition and sequential reasoning, from time to time quoting from *Christian Science and Health*, "argue" with him till you have demonstrated that he is, and always has been, in a perfect state of health and soundness. No anodyne, no skill of physician or surgeon, is equal to such argument under such circumstances.

Page 415, "Sickness is a dream from which the patient needs to be awakened.

Page 472, "The less mind there is manifested in matter, the better. When the *unthinking lobster* loses his claw, it grows again. If the science of life were understood, it would be found that the senses of mind are never lost, and that matter has no sensation. Then the human limb (supposing it were lost through sickness, disease or accident) would be replaced as readily as the lobster's claw—not with an artificial limb, but with a *genuine one.*"

At this point the question might be raised: If there is no such thing as matter, and the lobster has no real body and, therefore, no claw, how could he lose that which he had not; above all, how could he replace it with "another" when another cannot exist?

But accepting the lobster as a fine illustration, the conclusion is evident. It is evident that the person who has no mind, all degenerates, and certainly *all idiots*, ought to be immune from disease or accident.

The individual who has "lost his mind" ought to be able to cut off his hands and feet and replace them at will with "genuine" ones. A demonstration like this would be immensely effective. Lunatic asylums offer exceptional opportunities for the application of the principle.

Page 477, "Sickness is an illusion."

According to these quoted statements and more like them, all disease or sickness is imaginary, in the mind, a mist, an illusion, a delusion.

The fever that burns in the veins; the consumption that paints the flush upon the sunken cheek and rings the hollow cough from the aching chest; the cancer that like an insidious wolf eats away the inner vitals; the corruption that putrefies the fairest flesh; the pain that stabs like a dagger, cuts like a knife, tears like a saw, crushes like descending weights, tortures as though the sufferer were being stretched on racks or consumed at stakes; the blindness that shuts the soul out from earth's rarest visions; the deafness that deprives the ear of the concord of sweet sounds; the thousand and one forms of suffering and pain that have names, are classified and definite in symptoms; the sickness, the disease which makes men and women so repulsive, so hideous, that we are forced to hide them away in hospitals and sanitoriums; the disease that is infectious, so contagious that society is compelled to take hourly precaution lest an epidemic, a devastating plague, break out and sweep away holocausts; the pathological conditions which through long, weary ages have appealed to, and called out, the exercise of the ingenuity, the intellect, the highest skill, the profoundest love and unselfish devotion of man to save his fellow man; these things which give birth to pain, brew tears and draw the sharp outlines of hopeless despair and, at last, dig graves for the ruined, festering bodies; all this, according to Christian Science, is the phantasmagoria of imagination, fostered by ignorance and sustained by fear.

According to Christian Science all the drama of so-called pain and suffering may be ended in an instant. Nothing is required but awakening to the fact of their non-existence; that they no more exist than the material body, or the trees, the rocks and this round earth on which we are supposed to stand.

The man with the broken leg; the patient with one eye gone or both; the consumptive in the last stages and the man dead with an incurable plague have only to exercise their right reason, repudiate the false belief and, lo, the sick shall be well, the broken leg made whole and the dead man himself ashamed not only of submitting to the false idea of a plague, but, ashamed of playing the farce of death (the climax of all things unreal), will rise and come forth as one who has been awakened from the horror of a useless nightmare.

This is the attitude of Christian Science in relation to sickness and disease.

Sickness and disease are due wholly to the false belief of "mortal mind."

But the question arises, and insistently:

Is this mortal and, necessarily, evil mind a reality?

If a reality, whence does it come?

It cannot come from God; for He is all good and not evil.

It cannot originate in man, the real man, for he is declared by Christian Science to be "co-existent with God," a part of God and of His very substance of holiness and truth.

If it originates neither in God nor the real man, whence does it originate?

If this false, mortal mind is a reality it must originate somehow and somewhere.

If not caused by God, and God is all, whence the cause?

To say that it never has been caused and yet is a reality is to say it is unbegun and therefore co-existent with God; to say this is to make something not good co-existent with God; this would deny that God is all and all is good.

But if God is all and all is good and nothing is real but that which is good, then false, mortal mind is not a reality; if it is not a reality it does not exist; if it does not exist then there is no mortal mind; if there is no mortal or false mind there can be no false belief; if there is no false belief disease cannot be produced by it; and if false belief is not a producing cause of disease, *where is the argument of Christian Science that disease is made manifest alone by the false belief superinduced by mortal mind?*

But it is not necessary to argue in a circle.

Let us hear what the Scripture has to say of sickness and disease.

The words "sickness" and "disease" and their cognates are to be found upon page after page of Scripture.

In Isaiah 38: 1, it is written: "In those days was Hezekiah (the king) sick."

We learn that this sickness was due to a boil.

The prophet does not come to Hezekiah and say to him, "You have no boil and you have no pain; both are impossible and due only to false belief; repudiate your belief and you will have neither pain nor boil."

He did not say that. On the contrary, according to verse 21, Isaiah said:

"Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover."

The prophet recognizes:

1. That Hezekiah was sick.
2. He recognizes that the boil was a fact; the boil made Hezekiah sick.
3. The boil gave Hezekiah pain.
4. The boil could be cured by a plaister of figs, a remedy outside of mind.

In Daniel 8 : 27, it is written: "And I Daniel fainted, and was sick certain days."

He does not say he had a wrong mind about himself or imagined an evil condition; he says he actually fainted and *was* sick; and it is to be noted that his sickness came on *after he had fainted; after he had lost consciousness* and could not exercise his mind; when he had neither *belief nor unbelief about himself.*

Hosea 7 : 5, "The princes have made him sick with bottles of wine."

Not imagination or because of belief in sickness, but made sick by others and by use of means, by bottles of wine; as the margin has it, "sick with heat through wine." The wine, not the belief about it, produced heat and the heat made the king sick.

In Mark 1 : 30, it is written: "Simon's wife's mother lay sick of a fever."

Sick! not of imagination or false belief—but of a *fever.*

In writing his epistle to the Corinthians and holding them to account for false apprehension of the Lord's Table, the Apostle Paul says:

"For this cause many are sickly among you" (1 Cor. 11 : 30).

He does not accuse them of being under a false belief about sickness, but under the fact of it; they were "sickly."

We are told that the prophet Elisha was fallen sick of his sickness whereof he died (2 Kings 13 : 14).

The record is: "The sickness *whereof* he died."

God Himself is represented as bringing sickness and disease as punishment. Jehoram the king of Israel had forsaken the God of his fathers.

The Lord sent a written message to him by the prophet:

"Thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day" (2 Chron. 21 : 15).

By written message, by words inspired, God declares the king shall become sick; his sickness shall not be on account of false belief or action of mortal mind; not due to the volition of the king, nor to "majority opinion" about disease, but by reason of disease; the disease is to be in the body—and the place located—the bowels.

In verse nineteen we read:

"His bowels fell out by *reason* (not belief on his part) by reason of his sickness."

Scripture declares that God sent disease upon the Egyptians.

"I will put none of those diseases upon thee, *which I have brought* upon the Egyptians" (Ex. 15 : 26).

We are taught:

1. That the Egyptians had diseases.
2. The diseases did not originate in their mind.
3. They originated in the Providence of God.
4. He "brought" the diseases upon them, apart from their volition or the volition of others.

Deuteronomy 7 : 15, "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; *but will lay them upon all them that hate thee.*"

Hear how He threatens the children of Israel:

"The Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

"Moreover, He will bring upon thee all the diseases of Egypt, . . . also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed" (Deut. 28 : 59, 60, 61).

The diseases which the Lord threatens are catalogued:

"The Lord will smite thee with the *botch* of Egypt, and with the *emerods*, and with the *scab*, and with the *itch*, whereof thou *canst not be healed*" (Deut. 28 : 27).

The Scriptures show how God caused boils to come upon the Egyptians in the days of the plague.

"And the Lord said unto Moses and unto Aaron, take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

"And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt" (Ex. 9 : 8, 9).

Moses and Aaron did as commanded and the boils came upon man and beast. They came upon Pharaoh's magicians so that they could not stand before Moses. They were not produced by belief or imagination either in man or beast; they were produced *by ashes*—a force extraneous to man and beast.

Could there be a stronger denial that sickness or disease is due to the operation of mind in man?

Nothing! save the declaration of the eternal God Himself that He at times is responsible for the bringing of disease in judgment on men. This is His personal declaration:

"I make peace, and create evil. I the Lord do all these things" (Isa. 45 : 7).

The Lord is not the author of essential evil; He appoints, chooses, and brings affliction; He uses evil as a rod of correction; as it is written:

"I am consumed by the blow of Thine hand.

"When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth" (Ps. 39 : 10, 11).

The word "rebukes" signifies chastisement, punishment.

Again it is written:

"I will send upon you famine and evil beasts . . . and *pestilence*" (Ezek. 5 : 17).

"I will smite them with the pestilence" (Num. 14 : 12).

"So the Lord sent pestilence upon Israel" (1 Chron. 21 : 14).

However responsible the nation and individuals for sin; and however sickness and disease are logical outcomes of violated physical and moral law, the particular cases quoted as the act of divine providence bear witness that disease does not germinate in the imagination of the individual. Whatever the producing cause God may use, whether ashes or other things, the causation is outside imagination and belief.

Take the case of the disease called leprosy.

Listen to the Lord's own description of it and the law He lays down concerning it:

"And the Lord spake unto Moses and Aaron, saying:

"When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

"And the priest shall look on the plague in the skin of the flesh; and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of the flesh, it is a plague of leprosy; and the priest shall look on him, and pronounce him unclean" (Lev. 13:1–3).

This minute description of the disease is given by the Lord Himself.

He pronounces it not a fable but fact.

He says it is a plague of leprosy.

The Lord God Himself believes it.

And how is the priest to act?

Is he to "*argue*" with the leper that he is not sick?

Hear what the Lord commands the priest to do:

The priest "*shall pronounce him unclean*" (v: 8).

And what is the leper to do? Is he to repudiate what the priest says, deny that he has the leprosy, claim that he is clean?

Hear what the law of the Lord commands concerning him:

"The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

"All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be."

Not only is the disease reckoned as fact in the individual but in the garments he wore; they are infectious and must be destroyed.

Hearken to the word of the Lord:

"If the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy: it is unclean.

"He shall therefore *burn that garment*, whether warp or woof, in woollen or in linen, or in anything of skin, wherein the plague is: for it is a fretting leprosy: it shall be burnt in the fire" (Lev. 13:51, 52).

Here is the testimony of the living God that *disease can be in a garment.*

There is no imagination or belief or will or personality in a garment, in warp or woof, whether linen or woollen, or in any garment made of skin.

How then does it come there?

Imagination or belief of the individual cannot put it there; it is impossible to hypnotize or give mind suggestion to a thing which has no mind and, according *to the Christian Science contention that the less mind there is the less possibility of disease, there ought to be no disease elements in the garment at all;* but God says they are there, and there apart from any fear in the mind of a person who should say to himself that this was a garment once worn by a leper and thus suggest the contagion to himself. Nay! God says the disease is there, a disease in the garment, an uncleanness, and can produce disease in one who has not had it.

If the disease is in the garment it is there apart from mind and belief; it is there as substance isolated from personality or belief.

Not only can disease be in a garment, it can be in a house, in its stones and timber.

Let us read:

"When ye be come into the land of Canaan, which I give unto you for a possession, and *I put the plague of leprosy in a house* of the land of your possession; and he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house;

"Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house:

"And he shall look on the plague, and, behold, *if the* *plague be in the walls of the house* with hollow strakes, greenish or reddish, which in sight are lower than the wall;

"Then the priest shall go out of the house to the door of the house, and shut up the house seven days;

"And the priest shall come again the seventh day, and shall look: and, behold, if the *plague be spread in the walls of the house;*

"Then the priest shall command that they *take away the stones in which the plague is,* and they shall cast them into an unclean place without the city: *and he shall cause the house to be scraped* within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

"And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house.

"And if the plague come again, *and break out in the house,* after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

"Then the priest shall come and look, and, behold, *if the plague be spread in the house,* it is a fretting leprosy in the house: *it is unclean.*

"And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place" (Lev. 14: 34–45).

Here is disease in a building, in its material, in stones, in timber and mortar; and so really there that the building becomes the source of infection, a pest-house, a death-spot to the living, and must be destroyed.

Nothing is said about correcting imagination or false belief; the illustration, the words used, all proclaim that *God Himself believes* that disease is a fact, a force independent of human will or belief.

If God had desired to inculcate belief in disease He could not have chosen a more dramatic way of doing so.

What a scene it is! the priest entering the house, scraping the walls and carefully transporting the very dust outside of the city.

What a tremendous impression it must have produced upon the assembled multitude as he caused the incurable house to be taken down and utterly destroyed.

If the eternal God wished every soul of man in that neighbourhood to believe in the disease and danger of leprosy He could have selected no more certain way of accomplishing His purpose.

No one who saw the scene could doubt for a moment that the God of Israel believed in leprosy; His own solemn declaration is:

"*I put the plague of leprosy in a house.*"

Let us hear what Scripture has to say of the attitude of the Son of God towards sickness and disease.

Listen to this reported utterance of His:

"They that be whole need not a physician, but they that are sick" (Matt. 9:12).

They that are whole.

They that are sick.

Listen to that; He says there are those who *are sick:* not that they *think* they are sick, but *are* sick.

And what do the sick need?

Do they need some one to "argue" with them that they are *not* sick; that there is no such thing as sickness?

Nay!

He who is the Son of God, unadulterated, essential truth, says:

"They that are whole need not a physician, but they that are sick"—and what is the rest of the sentence grammatically understood?

Beyond question it is this:

"They that are whole need not a physician, but they that are sick—*need a physician.*"

Thus Jesus Christ says:

1. There are those who are sick.
2. They who are sick need a physician.

Here is headquarters statement. Here is the official proclamation of Him who is none other than "*the Word of God*": He says, said it then, says it now:

1. *There are those who are sick.*
2. *They who are sick need a physician.*

And how did He Himself deal with the sick and the diseased?

"And all the city was gathered together at the door.

"And He healed many that were sick of divers diseases" (Mark 1:33, 34).

This record is inspired by the Holy Spirit; the record says He healed not those who *thought* or whom others thought were sick, but those who "*were* sick of divers *diseases.*"

The Holy Spirit used language which signifies, and can only signify, that sickness and disease are facts.

Our Lord Jesus Christ healed with a word; He healed also by use of means.

He used direct means in healing the sick.

A deaf man was brought to Him. The man also had an impediment in his speech.

"He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and saith unto him, Ephphatha, that is, be opened.

"And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain" (Mark 7:33–35).

1. He put His fingers in the man's ears.
2. He spit and touched his tongue.

If the deafness and impediment were only in the man's mind, why did Jesus put His fingers in his ears?

Was it a concession to the man's false belief; to the false belief of the multitude?

If so, He made Himself a party to error and falsehood; He drew attention to the ears as though the trouble was there and not in the mind of the man. He sustained and emphasized the falsehood.

Why did He spit?

Was there no value in the spittle or the act of spitting? Then the Son of God acted the part of a juggler and played to the gallery.

And what is the choice we must make?

We must make a choice between the *fact of sickness* or the *foolery of Christ.* There is no other choice.

He healed by contact.

He healed a woman who touched Him.

"She had an issue of blood twelve years."

The physicians of her country could not cure her. She came behind Jesus in the crowd which thronged Him and "touched" Him.

"And straightway the fountain of her blood was dried up.

"And Jesus, immediately knowing in Himself that virtue (and this word virtue means power) had gone out of Him, turned Him about in the press, and said, Who touched My clothes?" (Mark 5:25–31).

Here is healing by contact.

Jesus did not "argue" with the woman about her sickness. According to the record He did not know she was there or that she was sick till she touched Him, and not *till after she was healed: then He perceived in Himself that healing power had gone out of His body into some one: and then He said: "Who touched Me?"*

Take another case—the healing of the blind man.

"He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

"And said unto him, Go, wash in the pool of Siloam" (John 9 : 6, 7).

Here we have three means used in the healing of the blind man :

1. Spittle.
2. Spittle mixed with clay.
3. The water of a selected pool.

Was there anything in this action to indicate that Jesus wished to teach that blindness was an unreality ?

On the contrary, by spitting on the clay, by mixing that clay with spittle, by taking the clay thus mixed and putting it on the man's eyes, then telling him in the hearing of others to go wash in water, He was doing all He could to teach that blindness was a reality ; He was doing all He could to teach that there was healing virtue in spittle, in clay and water, and that *disease might be cured through means.*

In no way could Jesus Christ have more positively put Himself on record for declaring the actuality of disease and the efficacy of remedies than by His attitude to the blind man.

The record declares that the man was born blind.

"And as Jesus passed by, He saw a man which was blind from his birth" (v. 1).

And now they ask Him whence this blindness ? Is it due to the sin of the parents, or the man's own sinfulness ?

And Jesus answered :

"Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him."

We have here three tremendous statements :

1. The man's blindness was not transmitted to him by his parents.

2. He was not responsible for his own blindness.

3. God was responsible for it; God ordained him to be born blind.

The last proposition is startling.

It is the proposition of Jesus Christ Himself.

It is a proposition which takes blindness, sickness, disease, out of the realm of mind, imagination or belief.

Nothing could more terrifically deny the proposition of Christian Science. And it is Jesus Christ Himself—in whose name Christian Science professes to come—who denies it.

The Son of God emphasizes the fact that sickness is outside of human volition by announcing that Satan has the power to inflict disease. He healed a woman who had been bent with an infirmity eighteen years. This is what He said of her:

"A daughter of Abraham, whom Satan hath bound, lo, these eighteen years" (Luke 13 : 16).

Consider the commission which the Son of God gives to His disciples.

"And when He had called unto Him His twelve disciples, He gave them power against (over) unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10 : 1).

He does not bid *His* disciples to "argue with the patient that he has no disease."

This is what He says:

"Heal the sick" (Matt. 10 : 8).

If this command is not a direct declaration that sickness is real, then language is wholly unreliable; it *is* a declaration that sickness is real and, at the same time, that it is outside of mere human volition.

But pass on to the "Acts," the "practices" of the Apostles.

See how they dealt with sickness and disease.

Peter and John went up into the temple at the hour of prayer, and there they found a lame man lying at the gate Beautiful, asking alms of those who entered.

This man was "lame from his mother's womb."

It was a deformity over which he had no volition.

When Peter saw him he did not say: "You are deceiving yourself about that lameness; you are under the bond of a false imagination; repudiate the idea, rise up and walk."

He did not say that. He said:

"In the name (that is by the authority and power) of Jesus Christ of Nazareth, rise up and walk."

And what then did Peter do?

"He took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength."

The man was lame because he had no strength in his feet and ankle bones. Later, he leaped up, stood and walked, not because he denied the lameness or recognized that all these years he had had a wrong mind about it, but because he "received strength" (Acts 3:1–7).

The verb used signifies "to be straightened." The lame man leaped and walked therefore because his feet "were straightened."

It may be said that he exercised faith.

It is true! but—

He did not exercise faith in himself, but—*faith in Jesus Christ of Nazareth;* and it was not his *faith*, but Jesus Himself, who healed him.

The Apostle Peter disclaims that either he or John had any power in themselves to heal the man.

Peter says:

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, *as though by our own power or holiness we had made this man to walk?*" (v. 12).

Then Peter goes on to preach Christ, Christ risen from the dead; he calls Him by an astounding name; he calls Him "Prince of Life."

And this word "prince" is ἀρζηγὸς and signifies not only a prince but an "author."

Peter declares that Jesus Christ is the author of life; hear his conclusion of the matter:

"And His name (the name of Him who is the prince and author of life) through faith in His name, hath made this man strong" (v. 16).

Let us hear his report of the case before the Jewish Sanhedrin.

This is what he says:

"By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even *by Him doth this man stand here before you whole*" (Acts 4:10).

And now let this be added:

"The man was above forty years old on whom this miracle of healing was shewed" (v. 22).

Notice the phrase: "miracle of healing."

But why "miracle"?

If the Christian Science proposition be true that the man never was lame, then *that he should rise up and walk would not be a miracle*, it would be the *most natural and unmiraculous thing in the world;* surely, *it is not a miracle for a well man to walk;* a miracle is something above ordinary law, above the general and expected course of the nature of things and, therefore, above the volition of man. The fact that this healing is called a miracle is the Scripture declaration that the transaction was outside the imagination or mind of the lame man; it was a divine act and classifies both the lameness and the healing as genuine.

The Apostle Peter in the town of Lydda found a man named Æneas who had been bedridden for eight years, sick of the palsy. He said to him: "Æneas! *Jesus*

Christ maketh thee whole! Arise, and make thy bed. And he arose immediately" (Acts 9 : 33, 34).

Peter recognizes that Æneas is not whole; that Jesus Christ maketh him whole. Jesus Christ cures him. And there is no intimation that Æneas even exercised faith in Christ. Peter declares that Jesus Christ does it all.

Here then is a cure in which the *sick man has no part at all.*

The logic of it is irresistible: as it is announced by Christian Science that sickness is not real and is only due in appearance to the operation of the mind, any healing or deliverance must come through the mind; but as this man was healed without any volition on the part of his mind and by the action of Jesus Christ alone, then the disease was not produced by mind any more than the healing and, consequently, the disease was real.

And that this healing was recognized as due to the Lord Jesus Christ alone is demonstrated in the following verse:

"And all that dwelt at Lydda and Saron saw him (Æneas after he was healed) and turned"—to whom did they turn? did they turn to Peter as the healer, as an exponent of the proposition of Christian Science? Nay! they "*turned to the Lord*" (v. 35).

And now let us read one of the most astounding things in the New Testament. Paul was at Ephesus, and we are told that:

"From his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them" (Acts 19 : 12).

Whatever else may be taught here, it is taught that the diseases were cured, not by arguing with the sick that they were not sick or diseased; not by exhorting them to repudiate the false belief, but by *the application of handker-*

chiefs and aprons that had been brought into contact with Paul's body.

Here is healing by means.

The means used were a constant object-lesson to the sick that their sickness was real. Every handkerchief and apron circulated in Ephesus was proclaiming to the inhabitants of that idolatrous and pagan city that the representative of the new religion, the minister and ambassador of the ascended Christ, believed in sickness as a reality and in cure by means.

How the cures were wrought we are told:

"God wrought *special* miracles by the hands of Paul;

"*So that* from his *body* were brought unto the sick handkerchiefs and aprons."

The Lord charged Paul's body, the handkerchiefs and aprons, with divine and special power; by doing this He set His seal to it that sickness and disease were outside the realm of mere mind; and as though He anticipated the proposition that the body is nothing, He sets up *Paul's body as the very centre of healing in His name.*

But take Paul's personal experience in relation to sickness.

In Galatians 4:13, he writes:

"Ye know how through infirmity of the flesh I preached the Gospel unto you at the first."

Then he adds in verse fifteen:

"I bear you record, that, if it had been possible, *ye would have plucked out your own eyes, and have given them to me.*"

They would have given their own eyes to him because they felt he needed better eyes than his own; and because they felt, in the nature of the case, that their eyes *were* better than his. If their eyes were better than his, his eyes were not so good as theirs; if not so good as theirs it was because his eyes had some infirmity in them; an infirmity in the eyes would be an "infirmity of the flesh.'

There is an infirmity of the eyes in which the sensation is as though a stake were driven into the eye.

Writing to the Church at Corinth, Paul speaks of a "thorn" in his flesh; the word "thorn" is "stake."

If when he preached to the Galatians he had an infirmity which made the people wish to pluck out their own eyes and give them to him, making it evident that his infirmity was in his eyes; if it be true, as it is, that a certain disease of the eyes produces the sensation of a stake or thorn in the eye—and Paul says he had a "stake" in the flesh, it would seem to be demonstrated that Paul's thorn in the flesh was an infirmity of the eyes; and this demonstration appears to be corroborated by the verses in which Paul connects his infirmities with his thorn in the flesh—but the great facts to be drawn from Paul's personal experience are these:

1. He had an infirmity of the flesh.
2. He had a thorn in the flesh.
3. For this thorn he besought the Lord thrice that it might depart from him.
4. The Lord did not answer his prayer but said to him: "My grace is sufficient for thee: for My strength is made perfect in weakness."
5. Paul writes—"Therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12 : 9).

From all this we learn:

1. Paul did not say he had a false belief about his infirmity.
2. He did not say the Galatians had a false belief about it.
3. He said he *had* an infirmity.
4. He asked the Lord to deliver him from it.

5. The Lord recognized the infirmity as "weakness," and declared that this weakness would be an opportunity for the manifestation of His power and grace.

6. Paul recognized his weakness as a fact and said, "Therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

7. Thus Paul teaches that sickness is real and that *sickness is a means of grace.*

Nothing could be more apostolic.

It is the apostolic seal that sickness is a fact.

It is Paul's personal testimony that sickness is a reality and not an illusion.

It is Paul's testimony that God can use sickness to His glory.

Let us come to the Apostle James.

"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord.

"And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5 : 14, 15).

James here teaches:

1. Sickness can exist among Christians.
2. The elders are not to "argue with the patient that he is not sick," but to *pray* over him.
3. They are to use appointed and specific means: they are to anoint the patient with oil.
4. The Lord will raise him up.

If language was sought for that would teach the fact of sickness and its cure outside of the patient's will or belief, none could be found more conclusive.

We open the last book of the New Testament, the book of the Revelation. As the Bible begins so it ends.

In the Old Testament we are told that God dispensationally brings disease at times upon men and nations. The last utterance of the New Testament is to the same effect.

John has a vision of the seven angels holding in their hands the vials of the seven last plagues to be flung in judgment on a guilty, antichristian world.

"And the first (angel) went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast (Antichrist)" (Rev. 16 : 2).

Here is the prophetic announcement that sickness, disease, are outside the volition of man.

And this is the record of Scripture from end to end.

It recognizes the existence of sickness and disease.

It declares that they are terrific realities.

They come as the consequence of sin.

They are sent as providential judgments.

Human mind, imagination or belief, have nothing to do with them save in the most secondary way.

Jesus Christ says there are those who are sick.

He whom the Scriptures show to be truth itself, says there are those who *are* sick; that the sick exist and that sickness is a fact and not an illusion.

The sick need to be cured.

They can be cured by remedies.

They need physicians.

Healing in final analysis, whatever the means, is from the Lord: "Who healeth all thy diseases" (Ps. 103, 3).

This is the Bible record.

If Christian Science be true certain things inevitably follow:

1. When God threatens to put disease upon men He is guilty of trifling; for, if disease does not exist, He cannot put it upon them; all He can do is to fill them with a wrong mind, a false belief; and this would make God not only a sinner, but a trifler.

2. When Jesus Christ healed disease it was only a

pretension; and this in the nature of the case, seeing there is no such thing as disease. In making this pretension He was acting the part of a wonder-worker, a deceiver of the people.

3. The Bible, as a record of sickness, disease and pain, is an instrument for the propagation of what Christian Science teaches is false and hurtful and is, therefore, a publication which sins against the best interests of the human race and ought to be set aside.

If, however, the Bible is the inspired Word of God; if what it says concerning sickness and disease is true; if Jesus Christ did really say about sickness and disease what the Scriptures report Him to have said, then certain things follow as directly as light from the sun.

1. God, the Eternal, *did* send disease upon those whom He would chastise.

2. Jesus Christ *did* actually heal disease.

3. The Apostles equally and as truly healed.

4. Disease while at times sent of God and owned of Him as a rod of correction, originates in man's sin and violation of law.

5. Sickness and disease with the outcome of death are in the hand of Satan, the wilful but superdirected agent of God.

6. Sickness and disease are beyond the control of mere human mind.

7. The doctrine of Christian Science that sickness does not exist is false. To "argue with the patient that he is not sick," is to argue in support of a falsehood; and *a system which argues in support of a falsehood is itself inspired by falsehood.*

Thus it is self-evident that the Bible and Christian Science are as much opposed to each other as light and dark, as truth and falsehood.

There is no possible compromise.

Both cannot be accepted.

Our Lord has said:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other;" so no man can accept the Bible *and* Christian Science.

It is impossible.

Either he will hate the one and love the other; or else he will hold to the one and despise the other.

If you are determined to accept the Christian Science proposition that sickness and disease do not exist;

Then,

You are irrevocably committed to deny the Bible as the inspired, authoritative Word of God.

You must accept the Bible and deny Christian Science;

Or,

You must accept Christian Science and deny the Bible.

There is no other choice.

IV

Christian Science and Death

"There is no death." "The *body* cannot die."—*Christian Science.*

"It is appointed unto men *once* to *die.*" "The *body* without the spirit is *dead.*"—*Holy Scripture.*

IV

CHRISTIAN SCIENCE AND DEATH

EVERY day the funeral bell tolls. Every day cherished forms are lowered to the grave and the earth packed down on the coffin lid. In this world, where in spite of grief and tears there is much of smile and sunshine, the one black blot over all is this thing called—Death.

Like a robber it comes with unshod feet to steal and spoil; like a discord it breaks across exalted music; like a cloud it hides the sun of day and the stars of night; on the threshold where hope once stood with illumined face, it unveils the iron features of hard despair. It gives no warning—a moment—and it has passed like a withering blast; the eyes that looked with love, look no more; the lips that once answered our own move not. It takes us to the grave and bids us listen, but allows us to hear no sounds save the falling of the clods, the plash of our tears, and the still unanswered question, "Where?" It goes back to the home and bids us live as though the dear life had never been a part of ours; live, not knowing whether another day may not find us wrapped in the cerements of the grave and ready for the dust and worm.

And this has been going on since the "beginning"; like a mighty stream human life has poured outward to the tomb, plunged within its sunless depths and been lost to view; no sound has been heard, not even of waves breaking on another shore.

Every day the unseen foe is lurking to smite; every day we live like criminals sentenced to die, not knowing the day or hour of execution. So we think ! and yet ! Christian Science comes to tell us that all this is but a nightmare ; that just as surely as there is neither sickness nor disease, fever nor plague, just so surely there is no death.

The mother who kissed the child of her heart and laid it away in its tiny casket thinking it was dead, was cruelly mistaken. When we have stood and watched the ebbing life, stooped down and with choking voice said, "Father," "Mother dear" : when we have laid our kisses on the cold lips of the dead and have felt as we stood by the grave that each spadeful falling on the coffin was falling on our heart, we were deceived ; all the sounds and signs of death, both to those who die and those who look upon them, are but the motions of a dream, the evil concept of a blind and false belief.

Let Christian Science give its own testimony and be heard in its own behalf.

Miscellanies, page 42, "The belief called death.'

Christian Science and Health, page 185, "Matter and death are but mortal illusion."

Page 185, "A mortal belief."

Page 347, "Death (is) a mortal dream."

Page 424, "*The body cannot die.*"

Page 426, "There is no death."

In order to prove how unreal death is, Christian Science gives a striking illustration. It draws that illustration from one of the most dramatic scenes in the Bible, the raising of Lazarus. Lazarus, a member of the family whom "Jesus loved," is reported to Him as sick. Jesus waits till he dies, then goes to the smitten home. Martha, one of the sisters, meets and reproaches Him with having delayed, telling Him that had He been there the sick man would not have died. Jesus inquires where they have buried him and goes with both the sisters and quite a company to the sepulchre. They warn Him that the body has now been dead four days and by this time "stinketh." Jesus yields to His grief and weeps; then commanding them to roll away the stone, with a loud voice bids Lazarus come forth; and, at once, the man who was supposed to be dead and in a state of final corruption comes forth bound up in grave-clothes; at Jesus' word they loose him and let him go. Nothing could be more intense; nothing could appear more real.

And this is what Christian Science in its book, *Christian Science and Health*, says on page 241.

"Jesus restored Lazarus by the understanding that *he had never died*, not by an admission that his body had died, and then lived again. Had Jesus believed that Lazarus had lived or died in his body, He would have stood on the same plane of belief with those who buried the body, and *He could not therefore have resuscitated it.*"

That is to say:

1. Although Jesus had said, "*Lazarus is dead,*" He did not *believe* he was dead.

2. There is no such thing as a dead body, "the body cannot die;" matter and death are but mortal illusion.

3. *Jesus Christ never did and never can raise a dead body.*

Christian Science teaches, however, that we may bring the apparently dead to life in the same manner as Jesus did.

Page 241, "When you can awaken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to *reproduce the presence of those who you say have died.*"

Repudiate your own belief about death and you can "reproduce" the "presence" of those of your loved ones who have died and been buried. Like Jesus you can go to the cemetery and standing in front of the tomb of your loved ones, you will only have to say with a loud voice as Jesus did, calling the dead by name, "come forth," and they will come; together you may return home and even as Lazarus and his sisters did, make a great supper, invite the neighbours and thus demonstrate the falsity of death while, at the same time, you prove *your own equality with Jesus.*

Christian Science gives a supreme illustration of the non-reality of death.

It selects for its demonstration the one reported event which above all others has impressed itself as real upon the whole world, holding its universal and unflagging attention through changing centuries—*the death of Christ.*

For four thousand years that death was anticipated.

The opening pages of the Bible announce that it is to take place.

It is prefigured by an elaborate and bloody ritual.

The prophet declares that Christ shall be brought as a lamb to the slaughter.

His forerunner points Him out as the Lamb of God who shall bear away the sin of the world.

He Himself continually warns His disciples that He is going up to Jerusalem to be crucified and put to death.

On the Mount of Transfiguration Moses and Elias come forth from the unseen world and talk to Him about His "decease which He should accomplish at Jerusalem" (Luke 9 : 31).

Among His last words is the statement that if He be "lifted up He will draw all men unto Him"; and we are told, "This He said, signifying what death He should die" (John 12 : 33).

Paul exalts His death as the ultimate of apostolic knowledge and the centre of Gospel preaching; he says: "I determined not to know anything among you, save Jesus

Christ *and Him crucified*" (1 Cor. 2 : 2). To the Church of the Galatians he writes: "God forbid that I should glory, save *in the cross* of our Lord Jesus Christ" (Gal. 6 : 14).

The death of Christ is the one constant theme of the Apostles; so far from proclaiming it an unreality, a false belief, they use the strongest terms known to human language to set forth its realness; they rejoice in it and exhort those who hear them to accept it as the best evidence of the love of God to man and as the sure guaranty to all who believe of final deliverance *from* death.

It is the refrain of all the Epistles.

It is the central theme of the Bible. The blood of Christ anticipated and at last poured out is the scarlet thread through warp and woof, from Genesis to Revelation.

The cross! that scene of human brutality.

The cross! where He was nailed.

The nails in His hands and feet.

The crown of thorns on His brow.

The cloudless sky pouring its untempered heat upon His bare head.

The blood streaming from five wounds.

The agony of thirst.

The awful cry, "My God! My God! why hast Thou forsaken Me?"

The blackened heavens, the shivering earth and the rent veil of the temple.

The broken-hearted and despairing disciples.

The body embalmed, laid in the tomb, and the door sealed.

Jesus dead.

All this for two thousand years has been preached, painted, sculptured, sung. This story of the death of deaths has been woven into all languages and literature of earth, and stamped upon the mind, heart, and consciousness of humanity as the one supreme and fearful reality of the world.

The death of Christ. that He was actually dead; that His body had no life in it; that it was cold and motionless in the rock-hewn and securely-sealed tomb.

Christian Science faces this tremendous consciousness and this preëminently reported event; it faces all the sentiment and doctrine of which it is the centre. Standing where it can see the representation of it from canvas and marble; where it can hear the sounds of it from chanting voice and swell of organ; surrounded by those who have built their hope of sin deliverance and the assurance of the life to come upon it, Christian Science declares that it never took place, THAT JESUS CHRIST NEVER DIED, that He never was put to death and that the cross where He was supposed to have died was no more the scene of that tragedy than the manger in which He was supposed to have been born.

This is what Christian Science says of the death of Christ.

Christian Science and Health, page 349, "His disciples believed Jesus dead while He was *hidden* in the sepulchre; *whereas He was alive.*"

Pages 350, 351, "Jesus' students saw Him after His crucifixion and learned that *He had not died.*"

Page 351, "His unchanged physical condition, after what *seemed to be death.*"

Unity of Good, page 78, "In Science (Christian Science) *Christ never died.*"

Page 78, "Jesus *seemed* to die, though flesh (His flesh) never had life."

There can be no mistaking this language.

Jesus never died! His body never was put to death.

When His disciples took Him down from the cross, wrapped His body in linen and placed it in the tomb, He was not dead. During the three days in which He was hidden there and the disciples thought His lifeless body was lying helpless and inert, He was *at work*, accomplishing, as we are told, "*His three days' work*" (*Christian Science and Health*, page 349).

Although the sepulchre was fast closed and deprived of pure air and food, "He depended not upon food or pure air to resuscitate wasted energies" (page 349).

During those three days in the sepulchre He was fully alive, waiting the proper moment when He should "use His hands to remove the napkin and winding sheet, and employ His feet in walking out of the tomb" (page 349).

It is true He had announced that He would die.

It is true He knew there was no such thing as death and that He *could not die.*

And yet!

For three days "hidden" inside that tomb He allowed His disciples and the world at large to think He was dead.

When He came forth the eyes of His disciples were opened; they knew His body had not been dead even for a moment. After that when they said: "Christ died for our sins;" when Paul wrote to the Corinthians his marvellous argument for the resurrection, declaring that He who rose was He who had "died and been buried according to the Scriptures," *he knew that it was not so.* When he "gloried" in the cross he was simply glorying over the way in which the enemies of Christ had been outwitted, *thinking they had put Him to death*, when they had but given Him an opportunity to retire from public view to do His "three days' great work" inside the tomb: a work He could not do before the public gaze.

According to *Christian Science and Health*, page 349, "His three days' work in the sepulchre set the seal of eternity on time." All the while, therefore, that the seal of Rome was on the outside testifying to every passer-by that He was dead, He was on the inside setting "the seal of eternity on time" and testifying that *He had never died.*

Thus Christian Science by denying the death of Christ would demonstrate that death is not a fact.

It is an indisputable fact, however, that the moment the body of a Christian Scientist is buried, from that definite moment of unreality and illusion; from that climacteric instant of false belief, he disappears; he is "hidden" effectually. He may have been a "healer," he may have had a definite abode in this immaterial world, but from the time when his body is lowered into the tomb, *he is absent;* from that time forward he is not seen among his fellow-men.

It is startling! startling that he does not awake from his "dream" and repudiate the false belief in his own case in the grave as he did that of others when he was giving his scientific lessons in parlour and office.

But let us hear what the Bible has to say about death.

The word "death" and its cognates occur in the pages of Holy Scripture more than a thousand times; a thousand times the Spirit of the living God uses the solemn word.

In Genesis 6:17, we have a definition of death as it affects the body.

"Everything in the earth shall die."

The Lord is announcing the coming of the flood.

He says:

"And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die."

God Himself is the speaker. He threatens death. He defines it. It will be a "destruction" of the flesh. He will "destroy all flesh wherein is the breath of life." "Flesh" signifies "body." He will destroy the body.

And the record shows that bodies were destroyed. Not only of men but animals. "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man" (Gen. 7 : 21).

It is not said the flesh of fowl, and of cattle, and of beast fell into a sleep and dreamed ; and yet, if death be but a dream it must be predicated of the fowl, the cattle and the beast. Death can be no more real in the case of one animal body than in another, whether that body be of man or horse.

Logic requires us to believe that the chicken or the dog did not die ; that they simply fell asleep and dreamed the false dream (for we know the lower animals dream as well as man). Logic requires us to expect that the moment the chicken or dog saw the mistake and awoke from the illusion, it would come forth, the one to crow, perhaps, the other to bark and bite.

But the record precludes all idea of dream or illusion either on the part of man or beast. It carries with it the impression of most solemn reality. God Himself gives the impression. He is the alone actor, and He acts as though He believed in the reality of the death He threatens. He impresses the sense of reality by the description He gives of the coming woe. It is to be a flood of waters, waters breaking forth from all restraint and whelming the hapless beings in their mighty swirl. It is to be a destruction—a total annihilation of the body in the dark, deep depths.

If there is any illusion God is the author of it.

If anybody is dreaming about death God is the dreamer.

If the people are impressed with the reality of death God impresses them.

And all the circumstantial conditions of the flood heighten the impression God would give: the dead bodies, drowned, festering, corrupt, floating on the awful tide. Silence everywhere. Destruction everywhere.

Language could not go farther in the endeavour to convey the sense of reality.

Language could not go beyond in giving the impression that this death was a total and real destruction of the body.

Destruction of the body! That is the Old Testament's definition of death.

In the New Testament the death of the body is thus defined:

"The body *without the spirit* is dead" (James 2:26).

From this definition we learn:

1. There is a distinction between body and spirit.
2. The spirit does not die.
3. The body becomes dead.
4. The final producing cause of death in the body is not the body.
5. The final producing cause of a dead body is the separation of the spirit from the body. The body is *dead without the spirit.*
6. The *body* is as actually *dead* without the *spirit*, as the *spirit is alive without the body;* the death of the body therefore is due to *a dissolution of body and spirit;* the spirit full of life and energy goes out of the body, leaving it lifeless, inert, dead.

But let us examine the record of those who are said to have died.

Take the case of Abel.

His brother Cain "slew" him.

And God said unto him: "What hast thou done? the voice of thy brother's blood crieth unto Me from the ground.

"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand" (Gen. 4:9–11).

If death is but a dream, where shall we locate the act or the responsibility? Shall we say it was Cain who had the false belief that his brother was dead by the stroke of his hand? But if his belief about the death of Abel was false, then Abel was not dead. If Abel was not dead, then Cain never killed him. If Cain never killed him, why did the Lord curse him for the act and make him a vagabond in the earth? Why did He not say to him: "Cain, you have a false belief, an illusion about your brother," and thus undeceive him as the Lord of all truth is under bond to do?

But according to the record we cannot accuse Cain of any responsibility in the matter of false belief; he never reported the death of Abel; it was to his advantage to conceal it; it is not Cain who brings it forward for the first time (and it must be remembered that this is the first reported death in the Bible and, according to Scripture, in the world) it is not Cain who talks about death, but God the Lord, Himself; so that, if death is untrue, if it is a false belief, we must get back at God and say either He really believed Abel was dead or did not; either He was ignorant of the truth or wilfully proclaimed the untruth; and as, according to Christian Science, "majority opinion" can actually bring others into the state called death; and as God is equal to and in the final analysis is here the majority opinion by simple weight of mind, then God and not Cain is responsible for the false belief about death; and the curse which God put upon Cain was both unjust and cruel.

Let us consider the death of Aaron, the high priest.

The Lord announced to Moses that Aaron should die. He told him to take Aaron and his son Eleazar to the top of Mount Hor in the sight of all the people assembled below, strip Aaron of his garments of beauty and glory, put them on Eleazar, and that Aaron should die.

Moses did as the Lord commanded:

"And they went up into Mount Hor, in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

"And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel" (Num. 20:27–29).

The language here is the language one would use to describe a veritable incident. And, as in the case of Abel, God is the responsible person; nothing is said about sickness or old age; the Lord Himself declares that Aaron shall die; He ordains his death as a judgment because Aaron had rebelled against Him at the waters of Meribah. Neither Aaron nor Moses have anything to do with the act, the moment, nor the place of death. It is not the exercise of a false belief on the part of either which brings about the result. Whether it be fact or fancy God Himself is the originator of the death thought here. The death scene in the sight of all the people is His own invention. It is absolutely spectacular. It is calculated to impress the multitude with belief in its reality. What follows emphasizes the idea. From that moment Aaron disappears; he never descends from the mountain height. Eleazar takes his place without dispute. Dramatic action on the heights of Hor and the continuing absence of Aaron enforce the reality idea of death upon the mind of all Israel.

If death was not real in this scene, God was responsible for making it appear so.

The death of Moses follows the death of Aaron.

"Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

"And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated" (Deut. 34:5–7).

We learn that Moses was no more responsible for the fact and moment of his death than Aaron.

The Lord announced his death to him in the hour when he was full of strength and vigour:

"Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho. . . . And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people: Because ye transgressed against Me among the children of Israel at the waters of Meribah" (Deut. 32:49–51).

The Lord bids Moses die. If death was a false belief; if Moses was led to believe in death as real, it was because the God who had brought him so far on the wilderness way, and in whom he had fullest confidence, gave him the *mental suggestion*.

And God seeks specially to impress the idea of the reality of death upon him by telling him that he shall die, *and be gathered to his people.* Moses believed that his people who had died were in a disembodied state in *Sheol*, *Hades*, the *Underworld.* To tell him that he should die and be gathered to his people meant to him that his body should die and be buried in Moab (and God knew it meant that to him) and that he himself as a disembodied one would join those who had preceded him. By making this statement God would say to him that death was not a dream or an illusion, but that so surely *as he would be alive and out of his body far away from Moab*, so surely that body buried in Moab would be dead and actually lifeless.

Thus God takes special pains to impress upon Moses the reality of bodily death.

In the New Testament we have a still further demonstration that the death of Moses related to his body as an actual fact.

"Michael, the archangel, when contending with the devil he disputed about the *body of Moses*" (Jude 9).

The devil wanted the body of Moses after he died that he might corrupt and totally destroy it, having by the will of God "the power of death" (Heb. 2 : 14).

Michael withstood him in the name of the Lord that He might preserve that body from corruption ; so that in after days upon the Mount of Transfiguration Moses might appear with Elias and, with him, talk to the incarnate Lord of His own bodily death which He should shortly accomplish at Jerusalem.

Let us pass on to the Lazarus death.

Christian Science claims to find support for its proposition that death is unreal, that the body never dies, and that the death of Lazarus was but a sleep, in the very words of Christ.

It quotes these words : "Lazarus sleepeth ; but I go, that I may awake him out of sleep."

But Christian Science does not quote what follows.

This is what follows :

"Then said His disciples, Lord, *if he sleep*, he shall do well.

"Howbeit *Jesus spake of his death:* but they *thought* that He had spoken of taking of rest in sleep.

"Then said Jesus unto them *plainly* (that is, without figure of speech) *Lazarus is dead*" (John 11 : 11–14).

The word "plainly" is the Greek word *παρρησία*, and signifies "openly," with no concealment, no hidden meaning.

Taking away all concealed meaning from His speech and speaking openly, in the full import of the word, Jesus says:

Lazarus is dead.

Christian Science and Health says, "LAZARUS NEVER DIED."

The two statements are absolute.

If language is to have the same force in each statement, *then Christian Science denies what Jesus affirms; Jesus affirms what Christian Science denies.*

Let it be clearly noted that Jesus makes it plain to His disciples that Lazarus was *not actually asleep.*

Let it be noted that Jesus makes it plain to His disciples that Lazarus *was actually dead.*

Let it be noted that Jesus makes it plain to His disciples and to all who would hear His word this day that when He first said, "Lazarus sleepeth," He was using speech that was *not plain;* He was using *a figure of speech.*

And now let us consider the Scripture record as to the death of Christ. Consider His own definition of His death:

"I lay down My life, that I might take it again.

"No man taketh it from Me, but I lay it down of Myself" (John 10 : 17, 18).

The word life here is *ψυχὴ*, soul. The word to lay down is *θεῖναι*, to "lay aside."

He says His death will be the laying aside of His soul, the separation of His soul from His body. The separation of His soul from His body will produce the death of that body.

Mark how He repudiates all matter of responsibility in the death except His own.

"No man taketh it from Me, but I lay it down of Myself."

If death was a dream, a false belief, then He alone was responsible; this would make Him the author of a false belief in His own mind.

But more He says:

"I have power to lay it down, and I have power to take it again."

The word "power" means authority. If death originates in false belief the conclusion would be that the power and authority meant the power to produce the false belief in Himself.

But He says more:

"This commandment have I received of My Father."

If death is a false belief and can be produced only by the exercise of that belief then the conclusion is inevitable that God the Father commanded His Son to exercise a false belief.

But this is not all!

Hear what He says:

"Therefore doth My Father love Me, because I lay down My life" (John 10:17).

If death is a false belief and a false belief can be effective only by yielding to it, the conclusion is inevitable that God the Father loved the Son specially because He yielded to the false belief about death.

But all the language used makes for the realism and actuality of death.

1. Power to lay down His life.
2. Commanded by the Father to lay down His life.

3. Loved of the Father because He lays down His life.

4. Loved of the Father because He lays down His life as "the good shepherd giveth his life for the sheep."

Language can find no terms stronger with which to express a reality.

When Moses and Elias talk with Him on the mount, they speak of His death as an "exodus," a "going out." He is, as to His soul and spirit, to go out of His body; and they use a word which signifies action, intense reality. They use the word "accomplish." "His decease which He should accomplish at Jerusalem." The word signifies "to fulfil," and looks back to the types and prophecies of His death; they talked of that moment when at Jerusalem, by going out of His body, by dying on behalf of His sheep, He would fulfil the Word and finish the commandment of the Father.

This is the action of reality.

When He dies He cries with a loud voice, and Matthew in giving the account says: He "yielded up the ghost" (Matt. 27:50).

The verb rendered "yielded" means to dismiss, to send away. The word "ghost" is "spirit."

The verse therefore would read: "He dismissed, He sent away, His spirit."

It is the act of a commander; the act of one who has power over life and death. He dismisses His spirit; He sends it out of His body. As a result, the body being dead without the spirit, His body was dead.

When the soldiers came to break the legs of the two thieves that they might hasten their death, and turned to Jesus to perform the same cruel office upon Him, they found that the great event had already taken place.

"But when they came to Jesus and saw that He was dead already, they brake not His legs."

Pass over the fact that Paul in his epistle to the Corinthians says that "Christ our passover is sacrificed for us"; pass over the fact that when the passover lamb was slain not a bone of it was to be broken (Ex. 12:46); pass over the fact that this failure on the part of the soldiers to break His legs is shown to be the fulfilment of the passover type—and then—look at the plain statement—He was *dead already.*

But that there might not be any doubt that He *was* dead, "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19:34).

The disciples had no longer any doubt. They came and took down His body and placed it in a new made sepulchre.

But Jesus after His resurrection appears to John in Patmos and closes the issue as to the reality of His bodily death:

He says to John:

"I am He that liveth and *was dead;*" or literally, "became dead."

He does not say I am He whom you thought dead; whom in the blindness of a false belief you supposed dead. He does not say, "as one of My students I now make it plain to you that the three days I was hidden in the tomb and you believed Me dead, I was alive, doing a great work, setting the seal of eternity on time."

No!

He did not say that.

He said, "*I was dead.*"

If by this statement Jesus does not mean that when He was crucified on the cross, when He was buried in the garden, His body was dead and wholly lifeless, then language cannot be relied on to convey intentional thought.

But behold the immense, the overwhelming demonstration from Scripture that His body was dead during the three days within the tomb.

The demonstration lies in the fact that as to His living soul and spirit,

He was not there at all.

His body alone was there.

He announces this fact before His death.

Hear what He says:

"As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

If Jesus speaks the truth; if the record is to be believed, wherever else He may have been during the three days and nights between death and resurrection, *He was not personally, in His living soul, in the tomb.*

Where was He?

He was in *the heart of the earth.*

Now, wherever else the "heart of the earth" may have been, it was not in the sepulchre in the garden. The sepulchre was on *the top, on the surface of the earth*, and *not* in the heart of the earth. By the heart of the earth therefore *cannot be meant the place where His body was buried.*

What then is to be understood by the "heart of the earth"?

In Scripture the expression stands for *Hades*, the underworld, for what was believed to be the abode of souls after death.

And that *Hades* was meant, is set forth by the Apostle Peter on the day of Pentecost in the quotation which he makes from the Sixteenth Psalm. In the Sixteenth Psalm it is written:

"Thou wilt not leave my soul in *hell;* neither wilt Thou suffer Thine Holy One to see corruption."

Peter says:

"David being a prophet, spake of the resurrection of Christ, that *His* soul was not left in hell, neither His flesh did see corruption" (Acts 2 : 25–31).

The word *hell* used by David and quoted by Peter is the Hebrew *Sheol* and the Greek *Hades.*

David and Peter both say that the soul of Christ after death was in *Hades.*

Christ Himself says that for three days and nights He would be in the heart of the earth.

If the testimony of David, Peter and Christ is each to be believed, then *Hades* and *heart of the earth* are *identical;* and when Jesus said that for three days and nights He would be in the heart of the earth, He meant that He would be in *Hades;* and as *Hades* is the abode of the soul after death, He meant that His soul would be in *Hades* during the three days and three nights between death and resurrection.

The four Evangelists all testify that during the three days and nights His body without life was in the garden tomb.

According to Holy Scripture therefore Jesus was *not alive in His body in the tomb* for three days setting the "seal of eternity on time"; on the contrary, He was alive in a *disembodied state* in Hades, the underworld, the "heart of the earth," as He said.

While He was thus living as to His deathless soul in the heart of the earth, His body was lying wrapped in the tomb, kept by the eternal covenant power of God from corruption, waiting the ordained moment when He should take it to Himself again and come forth alive, the risen and forevermore deathless man.

Let these two points proclaimed by Holy Scripture be repeated, reaffirmed and remembered.

1. During the three days and nights between death and resurrection the *soul* of Jesus in a disembodied state

was *alive* in *Hades*, the underworld, the "heart of the earth."

2. While He was living in a disembodied state in the heart of the earth, His *body* wrapped in a winding sheet was *dead* in the sepulchre in the garden, on *the surface of the earth.*

Here the Bible rests its case.

It teaches:

1. That death is the penalty of sin. "By one man sin entered into the world, and *death by sin*" (Rom. 5 : 12).
2. Death is an appointment of God. "It is appointed unto men once to die" (Heb. 9 : 27).
3. Death destroys the body. "Dust thou art, and unto dust shalt thou return" (Gen. 3 : 19).
4. Christ died to meet the penalty of sin and, by virtue of His death, in resurrection becomes the deliverer of man's body from the power of death and the grave. "Through Jesus the resurrection from the dead" (Acts 4 : 2). "Who shall change our vile body (the body of our humiliation) that it may be fashioned like unto His glorious body" (Phil. 3 : 21). "Thy dead men shall live, together *with my dead body* shall they arise" (Isa. 26 : 19).
5. Death is not a dream, an illusion, or a false belief, but a terrific fact. Death is as actual as life.

"DEATH PASSED UPON ALL MEN" (Rom. 5 : 12).

If the Christian Science proposition be true that there is no death, that the body cannot die, then:

1. Christ did not die.
2. The Scripture statement that "Christ died for our sins," is not true.
3. The Old Testament sacrifices did not prefigure His death and were useless and excuseless butcheries ordained by God.
4. God's threat of death is meaningless.

5. Death is neither a penalty nor a fact.

6. Christ never raised a dead body and never can. He ought not therefore to be called "The Resurrection and the Life."

7. Christ Himself never rose from the dead. He never rose from the dead because He never died. According to the argument of the Apostle Paul therefore all Gospel preaching is in vain, and your faith in Him is vain: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15 : 14).

8. The Bible is a dangerous and hurtful book; it is responsible for the origination and circulation of the false idea about death; whatever it says about death must be disbelieved.

But there is a greater consequence than all this.

If the Christian Science proposition be true that there is no such thing as death; that Christ never died; that the belief about His death was a false belief, then, as Christ Himself declared that He was going to be put to death, that He would lay down His life, that He would die and be buried, one of two things inexorably follows:

Either,

1. Christ knew better; He knew there was no such thing as death; He knew He would not die and, therefore, deliberately deceived the people, doing all in His power to continue and sustain the false belief about death; or,

2. Christ did not know better; He really believed He was going to die; that death was real and, therefore, was Himself under the power and hallucination of a false belief. Such being the case, He was ignorant of the truth and utterly incapable of being a "Way-shower."

Whichever horn of the dilemma Christian Science may take it is under bonds to repudiate the name of Christ from its system. Professing to come in behalf of right reason and pure truth, it cannot legitimately wear the name which denies it; for, to Christian Science, on the basis of its own proposition that Christ never died and Christ's insistent proposition that He came into the world to die, Christ is either a wilful deceiver or a blind leader of the blind.

If Christian Science be true in this particular proposition that there is no death, that the body never dies, then Jesus Christ is either the world's greatest impostor or its most gigantic failure.

If, however, the Bible be the Word of God, then,

1. Death is a fact and not a dream or illusion.
2. The body dies and is destroyed.
3. Death is the penalty of sin.
4. Old Testament sacrifices prefigure the death of Christ as a sacrifice for sin.
5. Christ died, His body was really dead; His death was the exact fulfilment of the types and prophecies.
6. The death of Christ meets the penalty of sin and affords the basis on which as the Risen One He will deliver from the power of death and the grave all who believe in Him.
7. Christian Science in denying the fact of death denies the Word of God and is therefore *a system of false belief.*

But!

The doctrine that there is no death and that man shall not surely die, did not originate with Christian Science.

The author of this doctrine existed before Christian Science was "discovered."

That author is the *devil.*

The devil denied what God said.

God said to the first man and the first woman that if they disobeyed His express command they should die.

The devil speaking through the serpent said:

"*Ye shall not surely die*" (Gen. 3 : 4).

He said this to the woman.

Thus it was *through a woman* that this word of the devil, "Ye shall not surely die," was first brought into the human mind.

If therefore you are determined to accept the Christian Science proposition that there is no death; that you shall not "surely die," you are accepting as true what the devil said to the first woman; you are receiving as true the testimony of him whom Jesus calls "*father of lies.*"

V

Christian Science and Man

"Man is co-existent with God." "Self-existent and eternal like God."—*Christian Science.*

"As for man, his days are as grass: as the flower of the field, so he flourisheth." "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—*Holy Scripture.*

V

CHRISTIAN SCIENCE AND MAN

CHRISTIAN SCIENCE having denied that man can die, that he is sick, or can commit sin, has no other alternative than to put him on equality with God in his origin, character and eternity.

And this Christian Science does without hesitation.

In unequivocal language it declares that man is co-existent and co-eternal with God. He never was formed from the dust of the earth. God never breathed into his nostrils till he became a living soul. In his case there is neither birth nor growth, maturity nor decay. He is incapable of sin. He is holy, sinless, perfect. From everlasting to everlasting he is as perfect as the God whom he reveals and whose character he reflects.

Let Christian Science speak for itself :

Christian Science and Health, page 461, "Man is co-existent with God."

In the Index, page 619, "His origin, *self-existent and eternal like God.*" Such being the case he must have preëxisted ; therefore he neither had birth nor generation ; he never had an actual father who begot him nor a real mother who bore him. And since he cannot die ; since not an individual ever has died, the human race has neither increased nor decreased. All census statement of population is false : not a single human being has ever been added to the human family. Each individual has existed from the beginning and may say with the clearest logic, "I am he that is, and was, and is to come."

Page 140, "Man is neither young nor old; he has *neither birth nor death.*"

Page 201, "Not subject to birth, growth, maturity, decay."

Miscellanies, page 57, "Man originated not from dust."

Christian Science and Health (Index) page 619, "Did not originate in dust."

Miscellanies, page 189, "The supposition that soul, or mind, *is breathed into matter, is a pantheistic error.*"

Christian Science and Health, page 526, "The mortality of man is a myth."

Page 462, "Man is not mortal."

Miscellanies, page 89, "Man is immortal."

Christian Science and Health, page 459, "Man is not matter, made up of *brains, blood, bones and other material elements.*"

Page 461, "*A material body is a mortal belief.*"

Adam, Abraham, Moses, David, Christ Himself never existed in mortal body. The forms whose names appear in history never materially existed. The convolutions of gray matter in the skull so exquisitely placed underneath the sutures of the bony cap do not exist. The perfect adaptation of the lungs as a means to an end; the opening and shutting of the auricle and ventricle of the heart, its scientific construction; the harmonious circulation of the blood through the veinous and arterial system; the scientific adjustment of the joints, muscles and sinews are but the cute and ingenious inventions of fancy, and not the sober facts which the scalpel of the surgeon and the declarations of the anatomist would have us believe. All anatomy is a huge error, the fraudulent picture of mistaken belief; while the X-ray which reveals the bony structure of the hand or sets forth the internal arrangements of the body is but an accessory to the fraud.

Page 459, "Man is incapable of sin, sickness, and death."

The conclusion is self-evident: No human being ever died, no disease ever wasted the body, and the greatest sinner on earth is a sinless saint.

Page 426, "Man *is*, not *shall be*, perfect and immortal."

Miscellanies, page 187, "Man is perfect now, henceforth, and forever."

Since man is perfect now, henceforth and forever; since he is self-existent, is incapable of sin, is never sick and cannot die, he does not need to be redeemed from death, delivered from sickness, or saved from sin, and therefore has no need either of a redeemer or saviour.

Let us test these statements and their inevitable conclusions by the words of Holy Scripture.

Christian Science says: "Man is *co-existent* with God."

The Bible says: "God *created* man" (Gen. 1:27).

That which is created is not and never can be co-existent with its creator.

But the Bible fixes the period.

"And the evening and the morning were the *sixth day*" (v. 31).

Day is the record of time; but God existed before time.

Man comes into existence as the creation of God in time, and the time is precise: it is the sixth day from the period of the earth's reconstruction.

"The day that God created man upon the earth" (Deut. 4:32).

This is the affirmation that man was created of God, and created in time; that he is a time creature, not a being co-existent with the *timeless God*.

Christian Science says man is "*self*-existent and *eternal* like God."

The Bible says: "The Almighty hath *given* me life" (Job 33:4).

That which is "self-existent" is not "given."

"No man is sure of life" (Job 24 : 22).

But he whose life is "eternal like God" ought to be sure.

"My days are swifter than a weaver's shuttle" (Job 7 : 6).

Watch a shuttle flash from one side to the other of the loom ; as quick and short in transit from the cradle to the grave is human life when measured by the unbegun eternity of God.

Psalm 39 : 5, "Thou hast made my days as a handbreadth ; and mine age is as *nothing before Thee.*"

Surely there is no atmosphere either of self-existence or eternity in these words of Holy Writ.

1 Samuel 20 : 3, "There is but a step between me and death."

James 4 : 14, "For what is your life? It is even a vapour, that appeareth for a little time, and then *vanisheth away.*"

Christian Science says man is co-existent with God, self-existent and eternal like God.

But the Bible says :

1. Man's life is a vapour.

Like the thin and uncertain mist which rises above the morning rills.

2. It appears for a *little time*—it is *not* "eternal like God."

3. It vanisheth away ; as the vapour vanishes and is not.

Christian Science says man is "neither *young* nor *old ;* he has neither *birth* nor *death.*"

In the Bible it is written : "I have been young, and now am old" (Ps. 37 : 25).

This is the utterance of David, a man, a king and a prophet. A man "after God's own heart," a king ordained and chosen by Him, and a prophet in whom and through whom the Holy Spirit spoke; hence, David, speaking by the authority of the Holy Spirit, announces that one man called and owned of God in this world *was* young and *became* old.

Christian Science says that age ought not to be recorded.

"Never record ages. . . . Time-tables of birth and death are so many conspiracies" (*Christian Science and Health*, page 142).

But the Bible records ages.

It begins with the very beginning of time to record them.

"Adam lived . . . nine hundred and thirty years: *and he died*" (Gen. 5:5).

The Bible goes on recording ages.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away" (Ps. 90:10).

Christian Science says: "Neither birth nor death."

The Bible says: "Man that is *born* of woman" (Job 14:1).

2 Samuel 14:14, "We must *needs die*, and are as water spilt on the ground, *which cannot be gathered up again*."

Christian Science says: "Man originated not from dust."

Christian Science says: "The supposition that soul or mind is *breathed* into matter is a *pantheistic error*."

The Bible says: "And the Lord God *formed man of the dust* of the ground, and *breathed* into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

"The *breath* of the Almighty hath given me life" (Job 33:4).

Christian Science and Health, page 103, says: "Body is not *first* and soul *last*."

But the Bible says the body *was* formed first and the soul *last.*

Hear it again :

"And the Lord God formed man of the dust of the ground."

That is his body : and that is first.

"And breathed into his nostrils the breath of life ; and man became a living *soul.*"

The living soul is formed after the body is fashioned from the dust, and the soul *is* the last.

And this is the testimony of the Holy Spirit speaking through the Apostle Paul :

"The first man is of the earth, earthy." Literally, "out of the earth" (1 Cor. 15 : 47).

He was taken out of the earth first as to his body ; then the soul *last* was breathed into the body.

Christian Science says : "Man is not mortal."

The Bible says : "Let not man prevail against thee." On the *margin* it is written : "Mortal man" (2 Chron. 14 : 11).

Job 4 : 17, "Shall *mortal* man be more just than God ?"

Romans 6 : 12, "Let not sin reign in your *mortal* body."

Romans 8 : 11, "*Mortal* bodies."

2 Corinthians 4 : 11, "*Mortal* flesh."

Christian Science says : "Man is immortal."

The Bible says immortality is something to be sought after :

"To them who *seek* for immortality" (Rom. 2 : 7).

"This *mortal* must *put on immortality*" (1 Cor. 15 : 53).

Christian Science says : "Man is not made up of brains and *blood*, bones and the material elements."

The Bible says : "The *life of the flesh is in the blood*" (Lev. 17 : 11).

Genesis 2 : 23, "This is now bone of my bones, and flesh of my flesh."

This is Adam's estimate of his wife.

To Adam Eve was not an immaterial creation. She had flesh and bones.

Christian Science says: "Man is *incapable of sin.*"

The Bible says: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5).

"Who can say, I am pure from my sin?" (Prov. 20:9).

"In me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18).

"IF WE SAY THAT WE HAVE NO SIN, WE DECEIVE OURSELVES, AND THE TRUTH IS NOT IN US" (1 John 1:8).

"If we say that we have not sinned, we make Him (God) a liar, and *His Word* is not in us" (1 John 1:10).

Christian Science says man is "incapable of sickness."

The Bible says: "Jesus went about healing all manner of sickness" (Matt. 4:23).

Christian Science says: "Man is incapable of death."

The Bible says: "Death passed upon all men" (Rom. 5:12).

"It is appointed unto men once to die" (Heb. 9:27).

Christian Science says: "Man is perfect now, henceforth and forever."

In the Bible it is written: "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse" (Job 9: 20).

"In Thy sight shall no man living be justified" (Ps. 143:2).

"But we are *all* as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6).

"And you hath He quickened, who were dead in *trespasses and sins*" (Eph. 2:1).

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature* the children of wrath, even as others" (Eph. 2 : 3).

"At that time, having no hope, and *without God in the world*" (Eph. 2 : 12).

The issue between Christian Science and the Bible on the creation and constitution of man is distinct and clear cut.

Christian Science says man did not originate in dust; that his soul life never was breathed into him; not an individual has ever been born, lived in a material body, been guilty or capable of sin; no man has ever known sickness or experienced death. Each human being is self-existent and eternal as God. He is co-existent with God. As far back as the being of God is the being of man. "Searching for the origin of man is like inquiring into the origin of God Himself, the self-existent and eternal" (*Christian Science and Health*, page 535).

He begins with God, is a part of God, reflects Him, is as holy, sinless and perfect as God. He is perfect now. He has never been less perfect and never can be more so. All the quality of truth and righteousness in God is in him. The worst appearing and apparently most guilty sinner in the earth is simply a phantom, a misbelief, an unreality; the actual man is the very essence and expression of holiness and truth.

Christian Science says all this about man.

But the Bible says:

Man was formed from the dust of the earth. God breathed into his nostrils the breath of life and he became a living soul. Thus created he was mortal as to body but eternal as to soul. God set up the issue of life and death in the forbidden fruit. Man listened to the voice of the Tempter, disobeyed God, broke His law, became guilty of sin. The sentence of death went into immediate effect; "dying thou shalt die," was the sentence. He died morally and spiritually and death began in his body. Although he lived to near a thousand years, at last his body died and returned to the dust from whence it had been taken. Since that hour he is represented as born in sin, inheriting the sin nature of his fallen father; sickness and sorrow, disease and pain are shown to be the concomitants of his life; so that the patriarch cries out, "Man is born unto trouble, as the sparks fly upward" (Job 5 : 7).

The grave opens for all, the doom falls on all.

Such a being is far from perfect; far from the likeness of God as set forth in Holy Scripture.

Such a being is a failure, a ruin, a wreck, needing redemption from death, deliverance from sin, regeneration of spirit; needing a redeemer and saviour.

And this is the uniform testimony of God's Word.

On this issue of man then the Bible and Christian Science absolutely contradict each other.

Christian Science says man is perfect.

The Bible says he is imperfect.

Christian Science says man is saved now and henceforth in himself.

The Bible says man is hopelessly and helplessly lost in himself.

There is no possible compromise between the two statements.

It is impossible to believe both.

If you accept the Christian Science statement as to man, you must repudiate from Genesis to Revelation all the Bible says about him.

If you accept what the Bible says of man; how he was created; how he sinned; how he is full of sickness, disease and death; and that he is lost to God and to himself here and hereafter without some strong, infinite arm to save him—you must repudiate Christian Science.

One or the other is absolutely true.
One or the other is absolutely false.
Say Christian Science is true—the Bible is false.
Say the Bible is true—Christian Science is false.

VI

Christian Science and God

"**God** is not a person."—*Christian Science.*

"The express image of His person."—*Holy Scripture.*

VI

CHRISTIAN SCIENCE AND GOD

IN Christian Science there is no personal God. God is individual not personal. This individuality is the individuality of idea, principle. God is principle and not personality. He is principle and nothing else. This principle pervades the universe. The universe is all principle, idea or mind. There is no other substance; so that God is all and all is God. God is identical with nature. God is identical with man. Nature and man co-exist in God. There is nothing but God. There is no matter; for nothing can exist apart from God and God is mind and nothing beside. God never created matter; in the nature of the case He could not create anything; for, there is nothing but God, and God is self-existent, and His existence never had a beginning as it cannot have an end. Hence, as all is God; as God is individual and not personal, and individuality is but another name for principle, then Christian Science teaches that this universe is guided and controlled, not by a self-existent, personal God *ab extra* to His creation, but by an eternal, unbegun, self-regulating principle which is itself an inseparable part of the universe.

The God of Christian Science is not a personal Being.

Let us turn to the very words of Christian Science:

Rudimentary Science, page 8, "In Christian Science we learn that God is definitely individual, and *not personal*."

Page 8, "An individual God, *rather than a personal God*."

Page 11, "By the individuality of God, do you mean that God has finite form?

"No! I mean the infinite and *divine principle*."

Christian Science and Health (Index) page 604, God "as a principle, *not person*, saves man."

✓ Page 226, "God is a spirit, and *spirit is divine principle*."

Christian Science and Health (Index) page 635, "*Prayer to a personal God is a hindrance*."

✓ Page 152, "The *theory* of three persons in one God, suggests heathen Gods."

Page 449, "*God is divine principle*."

✓ Page 226, "Nothing possesses *reality* or *existence* except mind, God."

As God is mind, and mind is principle, nothing exists but principle.

✓ Page 13, "God is identical with nature."

That is saying that God *is* nature and therefore that *nature is God*.

Thus mountain and rock, river and sea, and all that in them is, is God.

The heathen therefore who bow down to the mountain or worship the river, or see God in flame and fire, are not in error, but are the true worshippers of the true God.

If this is not Pantheism then the word "pantheism" has no meaning.

Page 452, "God is substance; that is, the only real substance."

As the only real substance in the world is God, and God is good, all else, Satan, sin, sickness and death are necessarily unreal. The only real thing is deity, and this deity is impersonal.

The only real thing in the universe then is IMPERSONALITY.

Christian Science and Health (Index) page 605, "IMPERSONAL BEING."

Beyond question or controversy, judged by its own statements, Christian Science teaches that GOD IS NOT A PERSON.

Let us test this teaching by the Word of God.

The Bible says God is a person.

The Bible says this in its opening words:

"God created."

"God moved."

"God said."

"God saw."

"God called."

"God made."

"God said let *us* make" (Gen. 1).

A principle does not "see," "call," and say "us."

These are the definite characteristics of personality.

The Bible says God has emotions.

God can hate. "For all these are things that I hate, saith the Lord" (Zech. 8 : 17).

God has anger. "The fierce anger of the Lord" (Jer. 4 : 8).

"I will tread them in Mine anger" (Isa. 63 : 3).

"God is angry with the wicked every day" (Ps. 7 : 11).

God is jealous. "He is a jealous God" (Josh. 24 : 19).

He has indignation. "I will pour out Mine indignation upon thee" (Ezek. 21 : 31).

He can be provoked. "They provoked Him to anger" (Ps. 78 : 58).

He can love. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3 : 16).

He is full of mercy. "God, who is rich in mercy" (Eph. 2 : 4).

"The Lord, merciful and gracious" (Ex. 34 : 6).

None of these qualities or characteristics can be applied to principle or impersonality.

They are self-evident charters of personality.

God has a "presence."

"I am Gabriel, that stand in the *presence* of God" (Luke 1 : 19).

Christ has entered into heaven, "now to appear in the *presence* of God for us" (Heb. 9 : 24).

"When shall I appear *before* God" (Ps. 42 : 2).

The Apostle Peter says that Jesus Christ "is gone into heaven, and is *on the right hand* of God" (1 Peter 3 : 22).

Here is location, place, presence and personality.

He is at the "right hand of God."

Whatever more or less that expression may mean, it does mean personality.

The Bible takes us into the very heart of the idea of personality.

It says:

"God *Himself* is with us for our captain" (2 Chron. 13 : 12).

God is represented as having self hood, and self hood is the quintessence of personality.

"And God said unto Moses, *I am that I am*" (Ex. 3 : 14).

God did not say, "*It is that it is.*"

No! He said, *I am* that *I am*—the very dynamic of personality stated and reaffirmed.

"I the God of Israel will not forsake them" (Isa. 41 : 17).

This is personality with the very genius of emphasis.

Note it well:

I.

And who is this I?

God.

And *what* God?

The God of Israel.

If I stands for personality (and it does beyond dispute) then God declares that He is personal.

He says : *I the God.*

Turn over the vocabularies of language. Shake them out till word after word and phrase after phrase are flung broadcast, and then choose from the mêlée of words a phrase that will most absolutely set out the personality of God and you will select this phrase :

" *I the God.*"

That is the God who is a person.

Not content with declaring His personality God defines and qualifies it :

"I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. 41 : 14).

God announces Himself to be, not only I, but One ; and "one" can signify in this connection nothing less than personality.

" And God spake unto Moses, and said unto him, I am the Lord :" (just notice that God "spake," and God "said").

" And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *God Almighty ;* but by My name JEHOVAH was I not known to them" (Ex. 6 : 2, 3).

God draws attention to His names.

The Patriarchs knew Him under one name, not another ; He declares He has another.

And what are names when applied to individuals but the designation and affirmation of distinct and independent personality ?

In giving this new name and claiming that He had appeared to Abraham, Isaac and Jacob, by another, God is insisting in the most absolute way upon His personality. He is claiming not only personality but identity of personality. He goes back over three centuries and says, I appeared to Abraham. I who now appear to you appeared to Abraham. I had one name then. I have another name now, but I am the same I.

If this language does not proclaim personality, then language is meaningless.

It is to be noted that God says:

"*I appeared unto Abraham, Isaac and Jacob.*"

And God is continually appearing and manifesting His personality.

Go back to the very beginning.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden" (Gen. 3:8).

A principle, no matter how divine it may be, does not go out walking and talking with a loud voice in a garden in the cool of the day and carrying with it a presence from which men and women are constrained to hide amongst trees.

A *voice*, the fact of *presence*, and the act of *walking*, all proclaim personality.

"And the Lord descended in the cloud, and stood with him (Moses) there, and proclaimed the name of the Lord" (Ex. 34:5).

Nothing could be more expressive of personality and farther away from the idea of mere principle.

The Lord, not a principle, the Lord *descends* and *stands* and *proclaims*, and proclaims that which stands for personality—*His name.*

The Bible says with unqualified positiveness that God is a person. It uses the very word "person."

"God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He hath made the worlds (ages);

"Who being the express *image of His person*" (Heb. 1:1–3).

Note here:

1. God *spake*. Speech is the living witness of actual personality.

2. Christ the Son of God is the *image* of God's person.

The word "person" signifies "substance," "essence."

"Image" is the Greek word χαρακτὴρ, from which we get our English word "character." In the last analysis the word signifies "engraving." An engraving contains form, figure, outline.

Thus the Scriptures declare that Jesus Christ is the engraving of God in human flesh. He is the manifestation of the character of God. He is the reflection of His moral and spiritual glory. He is the visibility, the outline of substance. As substance and character are the evidences of personality, then Jesus Christ is the very manifestation and proof of the personality of God.

He is said to be the "image of the invisible God" (Col. 1:15).

The word for image is εἰκὼν, a "likeness."

In the ratio in which Christ is personal so is the God of whom He is the image. If Christ be a person, and is the likeness and picture of God, then God is a person.

The Apostle Paul declares that before Christ was born into this world He was "in the form of God" (Phil. 2:6).

Whatever else the expression "form" may mean, it does mean personality; it means it according to the use of all language human and divine.

That the Bible teaches the personality of God is so evident that it seems like trifling with ordinary intelligence to specialize by quotations.

The evidences are thousandfold in every direction.

God has names, names that can be related only to personality.

He is called Father. He is a King. He has a throne. He is enthroned in the heavens. He has presence. He has place at His right hand. Angels bow before Him, thousand thousands minister unto Him. He speaks. He commands. He holds conversation with His servants. He descends to them under various forms, sometimes as the Captain of the Lord's Hosts, sometimes as an angel, and again amid clouds of shekinal brightness and glory, concealing Himself in the pavilion of splendour, but giving assurance of His presence by majesty of voice and articulation of words. He gives messages to His prophets. He sends them upon errands. He has distinctive attributes. He has majesty and wisdom and honour and glory and power. He is called the "God of glory." He is the object of prayer and praise, of faith and devotion. Men are exhorted to prepare to meet Him, and are warned that they must give an account unto Him.

Whether the Bible be true or false, the word of man or the Word of God, beyond all possible dispute or controversy it says, and says it in every form known to language, that God is a living and eternal person.

The Bible says that God in His personality is distinct from creation. That He exists above and independent of it.

Hear what it says in the very first words it communicates to man :

"In the beginning God created the heaven and the earth" (Gen. 1:1).

Two things are stated :

1. Creation.
2. The beginning of creation.

Creation requires a creator.

But a creator must, in the nature of the case, exist before the thing he creates.

If He created the heavens and the earth—the stellar universe—then He existed beforehand. If He existed beforehand then He was, and is, distinct from the things He made—from creation itself.

"The Beginning of Creation."

But there is no beginning to God.

That which is unbegun takes precedence of that which *is* begun.

God the unbeginning one preceded the creation which began from His hand.

Thus Scripture teaches that God is not to be confounded with His universe, but is as distinct and separate from it in His individuality as He is individualized in His personality.

Christian Science says, "God is all *in* all."

The Bible says that God is *not* "*all in* all."

He is not *in* Satan. He is not *in* fallen angels. He is not *in* unregenerate man.

The Bible says there is another being in the universe who disputes the world with God.

He is called "the God of this world" (2 Cor. 4:4).

The Apostle is speaking of Satan, that old serpent which is the devil.

The Apostle speaking by the inspiration of the Holy Spirit calls him the God of this world. Jesus Himself, the essential truth, declares that he is "the Prince of this world."

He has children in the world.

Hear what Christ says about it:

"Ye are of your father the devil" (John 8:44).

"The children of the wicked one" (Matt. 13:38).

God is not therefore *in* all things. There is a force, a personality and character apart from Himself, disputing, though hopelessly, against His final will.

Christian Science says, "The theory of three persons in one God, suggests heathen gods."

The Bible says, "God is one" (Gal. 3:20).

But the Bible says also that God subsists in a plurality of persons.

The Hebrew word for God in Genesis first is אֱלֹהִים Elohim.

The word Elohim is a plural noun and sets forth more than one person.

When Elohim made man He said, "Let *us* make man in *our* image" (Gen. 1:26).

When He drove man out of the garden He said, "Behold, the man is become as *one of us*, to know good and evil" (Gen. 3:22).

"*Us*" conveys the idea of more than one person.

Let it also be noted that in this passage it is said God knows evil as well as good; and as whatever God knows *is*; then as God knows evil, *evil is* (but this only in passing)—the "us" proclaims the plurality of persons in Godhead.

In Genesis first, God or Elohim gives the plurality of persons without revealing them. In Genesis second you have the Lord God, that is, *Yaveh Elohim*, one of the persons of the Godhead disclosed.

One of the persons of the Godhead is called *Father*.

"God the Father" (John 6:27).

Jesus is called the Son of God; and the Son of God is declared by the Father to be God the Son.

"Unto the Son He saith, Thy throne, O God, is forever" (Heb. 1:8).

Here then is a second person in God.

The Holy Ghost is called God.

"Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost . . . thou hast not lied unto men, but unto *God*" (Acts 5:3, 4).

Thus in God is a Father.

In God is a Son.

In God is the Spirit.

The Holy Spirit is called God.

The Son is called God.

The Father is called God.

Here are three persons.

And these three persons are *distinct*.

The Father is not the Son. The Son is not the Father. Neither the Father nor the Son is the Spirit; and the Spirit is neither Father nor Son.

These three persons act and react upon each other.

The Father sends the Son. "The Father *sent* the Son" (1 John 4:14).

The Son *talks* to the Father. "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee" (John 17:1).

Two pronouns!

A possessive and a personal pronoun.

The possessive—*thy*.

What does "thy" mean? It means possession by a person.

The personal pronoun *thee*.

What does "thee" stand for? As a pronoun it stands for the *person* spoken to.

We have here then a person who possesses and who is spoken to. In the speech it is one person who speaks to another person. The person who is spoken to is a first person because He is the Father. The person who speaks to Him is a second person because He is the Son of the Father.

But listen to this luminous statement.

"And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was" (John 17:5).

What have we here?

1. God the Father seen to be distinct from the Son.

2. This Father, God, has a selfhood which is definitely called His "own": "Thine own self."

Language cannot go beyond this in the demonstration of the personality of God.

"Thine own self."

And it is Jesus the Son of God and God the Son who says that.

He says God the Father has a self, His own very self; and self is but another name for person; it is its equivalent.

3. That selfhood, "Thine own self," existed "before the world was;" and as the world is a part of that creation which in the "beginning" began with the "heaven and the earth," we have the declaration of Christ the Son of God, that God the Father existed in His selfhood, in His personality, before creation; and is thus distinct and apart from it.

4. Jesus Christ the Son of God before His incarnation was with the Father sharing His selfhood. "Glorify Thou Me *with* Thine own self;" so that the selfhood of God the Father belonged also to the Son. As the selfhood of God is God; and as Christ had the selfhood of God, then Christ declares Himself to have preëxisted as God the Son with God the Father.

But mark the phraseology:

"The glory which I had with Thee before the world was."

Three things to be remembered:

1. I.
2. Thee.
3. Before the world was.

I—Person.

Thee—a person.

The I with the thee. One person with another person; and *each* person—God.

Say that the first person is the Father and the second person is the Son, and you have the Son as God with the Father as God.

Before the world was. Before creation.

So far then two persons and one God.

But the Holy Ghost is a third and distinctive person.

The Father and the Son send the Holy Ghost.

"The Holy Ghost, whom the Father will send in My name" (John 14:26).

"Whom I will send unto you from the Father, even the Spirit" (John 15:26).

"All things that the Father hath are Mine: therefore said I, that He (the Spirit, note the personal title "He") shall take of Mine, and shall shew it unto you" (John 16:15).

Consider the three things said:

1. The Father hath all things.
2. All that the Father hath are the Son's.
3. The Spirit (as a person) will take the all things, the all things of the Father, and show them to the disciples as the all things of Christ.

Father, Son, Spirit, distinct personalities in distinct relations.

The three persons are seen acting together in incarnation.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Three persons are designated in this sublime event.

1. The Holy Ghost.

2. The Highest—the Father.
3. The Son of God.

And the Bible says the Son of God acted as much in His own incarnation as the Father or the Spirit.

"He took on Him the seed of Abraham" (Heb. 2 : 16).

The verb is in the indicative present middle, and shows that He took the nature of Abraham on Himself and for Himself.

All three persons were in active participation in the incarnation.

These three persons are seen acting together in the baptism of Christ.

"And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him.

"And, lo, a voice from heaven, saying, This is My beloved Son" (Matt. 3 : 16, 17).

1. Jesus yielding Himself to the rite of baptism.
2. The Holy Spirit descending upon Him as a seal of participation.
3. The Father speaking from heaven and owning the act as the act of His Son.

The three persons are seen acting in the cross.

"Christ, who through the eternal spirit offered Himself without spot to God" (Heb. 9 : 14).

1. Christ offered Himself.

Christ is the Son of God; and the Son, by the avouchment of the Father, is God.

2. He offered Himself to God.
3. He offered Himself though the agency of the Spirit.

But while the three persons are distinct, are never to be confounded, (so that the Father is not the Son, nor the

Son the Father, neither is the Father nor the Son the Spirit, and the Spirit is neither the Son nor the Father) yet all form one God.

Hear what Christ says:

"He that hath seen Me hath seen the Father" (John 14:9).

The personality of the Father is declared and at the same time identified with the personality of the Son.

"He that hath seen *Me* hath seen the *Father*."

In saying this He is but affirming of Himself what the prophet announced centuries before His incarnation:

"For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, *The everlasting Father*" (Isa. 9:6).

If the Son is identified with the Father He is also with the Spirit.

"The Lord is that Spirit" (2 Cor. 3:17)

Aye, even more! the Bible says that the fulness of the Godhead is concentrated and made visible in the person and body of the Son of God:

"*In Him dwelleth all the fulness of the Godhead bodily*" (Col. 2: 9).

The Bible says that each person of the Godhead comes or acts in the name of the other.

The Father speaks through the Son.

The Son comes in the name of the Father.

The Spirit comes in the name of the Son, as it is written:

"Howbeit when He, the Spirit of Truth, is come, . . . *He shall not speak of Himself*" (John 16:13). "The Holy Ghost whom the Father will send in *My name*" (John 14:26).

Christian Science says, the "*theory*" of three persons in one God.

If it is a theory, it is the theory of the Bible. The Bible says there are three persons in the Godhead.

Christian Science says three persons in one God suggests heathen Gods.

The Bible says these three persons constitute one God and never but one.

A mystery!

Certainly! and why not? when it is a question of the Infinite, Timeless, Unbegun, Self-existent being of God?

But that is neither here nor there.

That is not the issue now pending.

It is not an issue as to the reasonableness or unreasonableness of three persons in the Godhead. It is not an issue as to whether it can be explained, made clear to the understanding, or proved in itself.

No! The issue is as to what the Bible *says* about it.

The Bible says there are three persons, each of whom is called God.

God the Father, God the Son, and God the Holy Spirit. The Bible says these three form one God and only one.

The Bible represents them as distinct in person, in office, in relation to one another and to man, but one in substance; so that instead of suggesting heathen gods, the Bible insistently repudiates them and proclaims the one true God.

Christian Science not only defines God as an impersonal principle, it says that God is soul.

Christian Science and Health, page 230, "Soul and Spirit are one. God is soul."

The Bible denies both ends of this proposition.

The Bible says that soul and spirit are *not one.*

"I pray God your whole *spirit and soul* and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the *dividing asunder* of soul and spirit" (Heb. 4 : 12).

The Bible says soul and spirit are *two* things, *not one.*

Christian Science says God is soul.

In the Bible never in a single instance is God called soul.

God is called Spirit. "God is a spirit" (John 4 : 24).

The Bible teaches that God is one substance and that this substance is spirit. It teaches that God subsists in three persons, Father, Son, and Holy Spirit; that the visibility of God is made known only in and through the Son; and that the Fatherhood is to be approached and realized in the Son through the Spirit.

Whatever therefore may be the mystery of the being of God, God is personal and distinct from His creation. A being who is to be feared, loved and obeyed. A being to whom the soul of man may turn and, through the provision which God Himself in the fulness of Godhead has made, may find Him as a Father.

Upon this issue of God Christian Science and the Bible hopelessly contradict each other.

Christian Science says God is impersonal.

The Bible says God is personal.

So personal that He reveals Himself as Father, as Son, and as the unseen but abiding Spirit. Here is personality proclaimed in such a threefold way that like a threefold cord it cannot be broken.

An impersonal being cannot have emotions. He cannot hate. He cannot love or forgive or save. An impersonal being cannot be the object of faith, of love and devotion. He is a nonentity. He is a vacuum, a circle without a centre, an impalpable, impossible, unthinkable thing which is not even a thing; everywhere and nowhere and nothing at all.

The Bible insists that God is personal; it repeats it and reaffirms it in multiple forms. The Bible says this personal God like every other personality that is personal has emotions. He hates. He loves with a great, far-reaching and infinite love. He is full of wisdom and honour and majesty. He is the object of faith, praise and adoration, and He demands these from all, whether they be dwellers in heaven, in earth or in hell: from angels and men and spirits.

Christian Science makes all God and God all and a personal God not at all; not an angle of the divine being to cut the edge of the measureless formless thing which it calls mind; not a place where the soul of man may cry out through the wide-reaching silence and say "thou", and out of that silence hear the answering voice of an infinite some one saying "thou," and thus across the wide spaces find the fellowship which the heart, the mind, and the soul of man seek as thirsty lips seek cooling waters.

The Bible makes God immanent in His creation, yet distinct from and personal to it; enthroned in majesty and approached as Father through faith in the Son by the energy and power of the Spirit.

Christian Science takes away a personal God.

The Bible reveals a personal God.

The God of Christian Science is not to be found in the Bible.

The God of the Bible is not to be found in Christian Science.

If you accept the God of the Bible you must deny and set aside the God of Christian Science.

If you accept the God of Christian Science you must deny and set aside the God of the Bible.

VII

Christian Science and Christ

"The Virgin Mother conceived this Idea of God, and gave to her Ideal the name of Jesus."—*Christian Science.*

"When He cometh into the world, He saith—a *body* hast Thou prepared Me."—*Holy Scripture.*

VII

CHRISTIAN SCIENCE AND CHRIST

CHRISTIAN SCIENCE makes a distinction between Christ and Jesus. Christ has always existed. Jesus was but a phantom, an apparent body which Christ seemed to take upon Him in concession to human ignorance that He might demonstrate the unreality of matter the error of sickness, the dream of death, and the all-ness of God as an impersonal divine principle.

The Virgin Mary never conceived and brought forth an actual body. She conceived and gave birth to a spiritual idea, an idea produced by her conscious communion with the divine impersonal principle. She gave birth only to an ideal; this ideal she named Jesus. The real Christ never came in the flesh; His appearance as Jesus was but temporary. After what was supposed to be His death and the "reproduction" of His apparent body to the eyes of His disciples, Jesus disappeared forever.

When Christ ascended it was not the material body of Jesus which went upward, it was simply the Christ idea ascending into the higher apprehension of His disciples. Jesus does not sit at the right hand of God, nor is His personality to be worshipped or adored.

According to Christian Science, Jesus, or what passed for Jesus, the "corporeal concept," was continually learning of the Christ in Him. He was not always full of wisdom or the completeness of the truth. Had He always been wise and fully instructed He would not have prophesied and hastened His own death; He would not have supported that false idea by His words. If when He prophesied He had been entirely free from the ignorance and false belief of His times; if He had perfectly comprehended the unreality of death, He would not have announced His own and thereby perpetuated a hurtful error.

He never really cast out devils; they do not exist, He only cast out false beliefs and false ideas. The sick He healed were not sick. He merely convinced them of their error and led them of themselves to repudiate the sickness. He never raised the dead. They were not dead, they only thought so; there is no death, and He convinced those who were imposed upon by the false belief of it to deny it and go on living.

He never came into the world to save sinners from their sins. There are no sinners and there is no such thing as sin. He came to save people from believing in sin. He came to destroy the sense of sin by teaching people they could not commit sin.

When He had fully attained to the knowledge of the truth He became, not a personal Saviour to those who believed in Him, but a way-shower, an expert in mind healing, an example to be followed by all who would attain to metaphysical power over the unrealism of matter. The wrath of God against sin never fell upon Him. He was not a sacrificial substitute for men, suffering in their stead the penalty of original sin and continued transgressions. His blood was of no more avail when He shed it on the cross than when it was flowing through His veins in His daily life.

Christ never died at all!

He only seemed to die.

During the three days in which He was supposed to be dead, He was really alive, hiding in the tomb. His resurrection was a pretension, a simulation; it was a "reproduction" of the former apparent and unreal body; or, that form He wore "in part," and which in the last analysis was such only to "mortal view."

Jesus Christ is not an embodied high priest in heaven. There is no need for a high priest between God and man; for, all is God, and the real man is a part of, a reflection of and is co-existent with, God.

Christ did not come in the flesh the first time and He is not coming in the flesh a second time. The Second Coming of Christ is not to be the descent of a corporeal man whom every eye may see and every hand may touch. The Second Coming of Christ is the revelation of Christian Science to the mind of man.

To tell the whole truth! *Jesus never existed;* for Jesus appeared to be a material body, and there is no matter. Jesus was simply the momentary material basis on which the Christ idea manifested itself to the weakness of human nature. Christ Himself is but the reflection of the infinite all idea and mind, an impersonal expression of the Impersonal Impression and mental feeling called God.

Christian Science takes away Christ as a personal, corporeal, eternal Saviour, and makes Him to appear for a little season in the seeming body of an unreal Jesus as the manifestation of the Allness of the Infinite Impersonality.

This is the doctrine of Christian Science in general concerning the Christ of God.

Let us specialize and hear what Christian Science has to say upon the incarnation.

INCARNATION

Christian Science and Health, page 228, "Mary's conception of Him (Christ) was spiritual."

Let no one be deceived—not *by* the Spirit—but spiritual.

Christian Science and Health, page 334, "The Virgin mother conceived this idea of God, and gave to her ideal the name of Jesus."

Jesus was therefore simply the *Ideal of the Virgin.*

Christian Science and Health, page 335, "Jesus was the offspring of Mary's self-conscious communion with God."

Jesus! the offspring of the *self-consciousness of a woman!*

She held communion with God and her self-consciousness in that communion produced an Idea, an Ideal. An idea is mental. This *mental offspring* she named Jesus.

Christian Science and Health, page 229, "Christ was incorporeal, whereas Jesus was a corporeal or bodily existence."

Christ and Jesus are not the same; they are not one; they are two, the one incorporeal, the other corporeal (?).

Christian Science and Health, page 211, "Wearing *in part* a human form (that is, as it seemed to mortal view)."

Jesus therefore was not corporeal after all. The form He wore was only "in part a human form," but even this "partial" form was not real; it only seemed so to "mortal view."

Christian Science and Health, page 231, "A portion of God could not enter corporeal mortal man, neither could His fulness be reflected by him. . . . God can only be reflected by spiritual, incorporeal man."

"The fulness of the Godhead bodily," therefore, never "dwelt in Him."

Christian Science and Health, page 334, "The Christ dwelt forever as an ideal in the bosom of the principle of the man Jesus."

Christ never dwelt in the man Jesus; He only dwelt in the principle of the man (whatever that may be) and He dwelt in the *bosom* of that. The only part of Jesus therefore that had Christ in it was the "bosom of His principle!"

Christian Science and Health, page 229, "Jesus and the Christ, continued until the Master's ascension; and then the human, the corporeal concept, *or Jesus, disappeared.*"

This is plain enough!

Christ and Jesus continued together apparently as one till after the ascension, then Jesus disappeared. Christ continued but Jesus ceased to be.

And let it be noted, Jesus is not called corporeal, but a corporeal *concept.* "*The corporeal concept, or Jesus.*"

As the disciples looked upon Jesus He was to them corporeal; but this was due to false belief. Jesus never actually existed beyond the "concept." After the ascension they awakened from this false concept, and the concept no longer existing, *Jesus no longer existed;* and this in the very nature of the case, seeing that a mortal body is nothing more than a "mortal belief."

Christian Science and Health, page 229, "The invisible, the spiritual idea, or the Christ continued to exist."

The continued existence of Christ is put over against the disappearance of Jesus and is, therefore, the strong declaration that Jesus *had* ceased to exist. "The corporeal concept, or Jesus," is at an end. Christ alone remains.

And this Christ is an *invisible*, *incorporeal*, *impersonal idea.*

Christian Science therefore teaches that the incarnation of Christ was not an actual fact.

Let us bring to bear upon these statements the declarations of the Word of God.

Christian Science says that "Mary's conception of Christ was spiritual."

The Bible says:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1 : 35).

This is not spiritual but spirit; this is not merely the *quality* of the Spirit, but the *action* of the Spirit. The Father, the Highest, as a person, by the agency of the Holy Ghost as a person, generated in the womb, and not in the mind of the Virgin Mary, a child; a child and not an idea.

Christian Science says that Mary conceived this idea of God, and gave to her ideal the name of Jesus.

The Bible says: "And she brought forth her first born son, and wrapped Him in swaddling clothes, and laid Him in a manger" (Luke 2 : 7).

This is something more than an ideal or an idea. This is the birth of a real and actual babe; if not, then babes never were born and those who read these lines never were babes.

Christian Science says that "Jesus was the offspring of Mary's self-conscious communion with God."

The Bible says He was "*begotten* of the Father" (John 1 : 14).

Christian Science says: "Christ was incorporeal, while Jesus was a corporeal or bodily existence."

The Bible says: "And it was revealed unto him (to Simeon) by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ" (Luke 2 : 26).

Here you have the visibility of Christ; and visibility is one of the characteristics of corporiety.

"Then they did spit in His face, and buffeted Him; and others smote Him with the palms of their hands,

"Saying, Prophesy unto us, Thou Christ, who is he that smote Thee?" (Matt. 26 : 67, 68).

Although they spoke in derision, the members of the Jewish Sanhedrin recognized that He who passed for

Christ stood before them and had a visible and corporeal existence.

The Bible says Christ *was* corporeal; He had a body.

"Ye are become dead to the law by *the body of Christ*" (Rom. 7 : 4).

That surely is saying that Christ was corporeal.

"Who His own self bare our sins in *His own body* on the tree" (1 Peter 2 : 24).

1. Christ has His personality here declared: His own self.

2. He has a body: *His own body.*

The Bible says that Christ was not incorporeal; He was corporeal; He had a body.

His body was foretold.

"Wherefore, when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but *a body hast Thou prepared Me*" (Heb. 10 : 5).

God prepared a body for Christ. Christ entered into that body; He became embodied; He became corporeal.

"By the which will we are sanctified, through the offering of *the body of Jesus Christ* once for all" (Heb. 10 : 10).

Jesus and Christ are here declared to be one and not two. It is Jesus the Christ; and this Christ who is called Jesus has a body.

"I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. 2 : 2).

Jesus Christ crucified.

What a collocation of terms. The unity of Jesus and Christ proclaimed and the corporiety of this union established. Crucified! To crucify is to nail on a cross, on a tree. You cannot crucify that which is invisible and incorporeal. A crucified Jesus Christ is the sad, sorrowful spectacle of a bleeding, corporeal unity.

But Christian Science persists and says that Jesus wore "in part a human form," and that this partial human form was such only to the false belief of "mortal view."

The Bible in its record answers and says that Jesus had a real human form, an actual body. He was born. He grew. He increased in stature. He ate and drank. He grew weary. He wept. He suffered agony and sweat great drops of blood. He was nailed to a Roman cross. His side was pierced by a sword and from the deep wound came forth water and blood.

The Bible uses all the language known to man to convey the impression that the form of Jesus was not partial but whole and real.

Christian Science says that a portion of God could not enter corporeal, mortal man; neither could His fulness be reflected by Him.

The Bible says that Jesus while on earth was a mortal man. He was made a little lower than the angels that He might "taste death for every man."

The Bible says that God was in this mortal man. He Himself said: "He that hath seen Me hath seen the Father" (John 14:9).

Not only so, the prophet foretold that He should be called God:

"Unto us a child is born, unto us a son is given, and His name shall be called Wonderful, Counsellor, The Mighty God" (Isa. 9:6).

1. A *born child.*
2. This *born child* the *mighty God.*

But we have the definite statement: "*God was in Christ*" (2 Cor. 5:19).

Christian Science says the fulness of God could not dwell in a corporeal man; that this fulness could dwell only in spiritual, incorporeal man.

But the Bible says: "In Him dwelleth *all* the fulness of the Godhead *bodily*" (Col. 2:9).

Christian Science says that "Christ dwelt as an Ideal in the bosom of the principle of the man Jesus."

No such phrase as Christ dwelling in Jesus can be found in the Bible.

The Bible uses this definite phrase:

"The man Christ Jesus" (1 Tim. 2:5).

Not Christ and the man Jesus. The Christ *was* the man Jesus. Jesus *was* the Christ.

Christian Science says that Jesus and the Christ continued till the ascension and then the human, the corporeal concept, or Jesus disappeared.

But the Bible says that Jesus was a corporeal reality after His resurrection.

It is the evening of the first day of the week, the third day since His death, the day He had promised to rise from the dead. Two of the disciples have come in and reported that they have seen Jesus. The statement is not fully believed. When, suddenly,

"As they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

"And when He had thus spoken, He showed them His hands and His feet.

"And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

"And they gave Him a piece of a broiled fish, and of an honeycomb.

"And He took it, and did eat before them" (Luke 24:36–43).

1. The disciples thought they had seen a spirit.

2. Jesus declares it is He, Himself; He whom they have known for three years in all His corporiety.

3. He says: "A spirit hath not *flesh and bones, as ye see Me have.*"

It would be impossible to get a stronger assertion.

He says this is His own very self and not a phantom; that He *has* flesh and bones.

4. He bids them behold His hands and His feet, the hands and feet that were nailed on the cross. He says two words which scintillate with corporiety:

Handle! see!

5. He showed them His hands and His feet. He did not deceive them; He did not "reproduce" His hands and His feet; He did not awaken the disciples from their "mortal view"; He did not announce to them that He and Jesus had dissolved partnership, that Jesus had disappeared into nothingness, and that from henceforth He Himself would be an incorporeal idea.

6. He asked them for something to eat.

7. They gave Him broiled fish and an honeycomb. They took Him at His word. He asked for material things and they gave Him material things.

It would be hard to eliminate realism from broiled fish and an honeycomb; specially from the broiled fish; that qualificative "broiled" is terrifically realistic.

8. And He took it and did eat before them.

He did not pretend to eat. There was no jugglery. He did not hypnotize the disciples and fill them with the suggestion of a false belief.

The record is, "*He did eat* before them."

No language under heaven and among men could be invented which would more absolutely declare the real corporiety of Jesus Christ, and that this corporiety is after

His resurrection from the dead and on the threshold of His ascension to heaven.

But the Bible shows this corporiety after the ascension.

After relating the stupendous scene of the eating of the broiled fish and the honeycomb Luke declares this Jesus of flesh and bones led them out as far as Bethany and was parted from them there, His last act being the act of corporiety, "He lifted up His hands" and was carried up into heaven.

They stood gazing after Him, when two angels stood by them and said :

"Ye men of Galilee, why stand ye gazing up into heaven? This *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1 : 11).

Here is Jesus, the Jesus of flesh and bones taken up into heaven, and the angels say He will come from heaven again, *the same Jesus.*

This same Jesus and not another. The Jesus of flesh and bones who went up into heaven coming from heaven again in flesh and bones. And what is this but saying He is in heaven now in flesh and bones?

And remember what the angels said : not this same Christ, but this same *Jesus :* the Jesus who *is* Christ.

Listen to the witness of Stephen. "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and *Jesus* standing on the right hand of God" (Acts 7 : 55).

Paul, the Apostle, was on the road to Damascus intending to persecute and slay all who believed in a risen, glorified and corporeal Jesus. Suddenly a light from heaven shone round him and a voice speaking in the Hebrew tongue demanded of him why he pursued his relentless way. Paul fell from his horse to the ground, and from the dust where he lay asked who it was that spoke to him. The answer came like a flash of the light that had already blinded him,

"*I am Jesus*" (Acts 9 : 5).

Here is revelation and here is demonstration. Revelation of the fact that Jesus has not disappeared but is in heaven. Demonstration that this is the same Jesus of whom the angels spake; the Jesus who lives at the right hand of the glory in flesh and bones, the real, the corporeal Jesus who is the corporeal Christ.

This same Jesus appeared to John in Patmos. He shone in His heavenly glory, in the glory He had with the Father before the world was; and when John fell at His feet and would have died because of the ineffable splendour, Jesus laid His hand upon him, saying:

"I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1 : 18).

And that we may not lose His identity beneath the robe of His infinite glory, the book of the Revelation opens with the words:

"The Revelation of *Jesus Christ*" (Rev. 1 : 1).

And that this Jesus is the identical Jesus of whom we have been hearing throughout the Bible is set forth in His own words:

"I Jesus have sent Mine angel to testify unto you" (Rev. 22 : 16).

Revelation 1: 7, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him."

He is coming so that the whole earth may see Him; He is coming that His people the Jews in their own land may see Him; that the nation which despised and rejected Him may see the marks of the nail prints in His hands; may have before them the *corporeal* presence of Him whom they so cruelly "pierced."

Zechariah gets a vision of this coming centuries before the incarnation. He depicts the moment when Christ shall appear, and the Jews, taking up the fifty-third chapter of Isaiah as a lamentation, shall cry and weep and mourn as one mourneth for the dead; going into mourning over His cross, into a belated recognition of His death for them and grief at their own blindness.

"And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends" (Zech. 13 : 6).

Christian Science says that Christ and Jesus continued together till after the resurrection and then Jesus the corporeal concept disappeared; Christ the invisible, incorporeal idea alone remained. Hear what the Bible says as to the unity of Jesus and Christ *after* the resurrection:

Peter is preaching on the day of Pentecost. He is quoting David about the resurrection of Christ as written in the Sixteenth Psalm. Interpreting that passage by the Holy Spirit he says: "He (David) seeing this before, spake of the resurrection of Christ, that His soul was not left in hell (Hades), neither His flesh did see corruption" (Acts 2 : 31).

Take special note of verse 32: "This Jesus hath God raised up."

The expression "this Jesus," is connected with the phrase in the previous verse, "the resurrection of Christ," and the Apostle adds immediately, "this Jesus," showing that Jesus and Christ are one.

But the argument of Peter sweeps to its climax: "Therefore let all the house of Israel know assuredly, that God hath made that *same* Jesus, whom ye have crucified, *both Lord and Christ*" (v. 36).

Demonstration cannot go beyond that.

The Jesus who showed after His resurrection that He had flesh and bones and who ascended to heaven and sat down on the right hand of the Father, is Christ. There was no schism between Jesus and Christ on earth; there is no schism in heaven; they were one here; they are one there. *Jesus is the Christ—this Jesus is both Lord and Christ.*

Let us sum it up.

Luke says that this Jesus of flesh and bones was carried up into heaven.

The angels said that this Jesus would come back again as the same Jesus who went away, and therefore the Jesus of flesh and bones.

Stephen saw Him standing at the right hand of God in heaven.

Paul saw His glory and heard His own avouchment from heaven that He was still Jesus.

Peter testifies that Jesus and Christ are one and is seated on the throne of the universe as Lord to the glory of God the Father.

John says He will appear from heaven so that every eye may behold Him.

Clearly enough Holy Scripture teaches that the eternally begotten Son of God and God the Son was brought by God the Father into union with a human nature through the Holy Ghost; that He Himself in the name of the Father took of the substance of the Virgin Mary and formed for Himself in her womb a real and new humanity consisting of an actual body and a rational soul; that He was truly human as well as divine; that He was very God manifest in the flesh.

The Scriptures teach that He united a human nature to His preëxistent deity and walked this earth as Jesus, the Christ, the Anointed of God, the Son of God and covenant King of Israel.

The Scriptures teach that Jesus and Christ are one and not two; that this Jesus in a real body was nailed to the cross, died, rose, revived and ascended in His once crucified body and sat down on the right hand of God, from whence He shall come as the Judge and King of all the earth, the Mighty God and the Father of the Everlasting Age.

This is what the Bible says. In saying this it says the incarnation of Christ was a great historic fact and that this incarnation is perpetual.

In saying all this the Bible contradicts everything Christian Science says about it.

Christian Science says the incarnation of Christ was ideal.

The Bible says it was real.

Christian Science says it was due to the self-consciousness of the Virgin Mary.

The Bible says it was due to the sovereign, uncaused and personal action of the three persons of the eternal Godhead.

Christian Science says that Jesus and Christ are two.

The Bible says they are one and indivisible.

Christian Science says the corporeal Jesus was so only to the false belief of His disciples.

The Bible says He is real and abiding.

This is the immense and climacteric thing which the Bible says: "*Jesus Christ the same yesterday, and to-day, and forever*" (Heb. 13: 8).

As though heaven anticipated the terrific attempt to make a schism between Jesus and Christ, the attempt to take away real existence from Jesus, and the body from Christ, it sends down this inspired proclamation: Jesus Christ the same yesterday, and to-day, and forever.

Jesus Christ yesterday.

Jesus Christ to-day.

Jesus Christ forever.

The *same* to-day as yesterday; the *same forever.*

There you have the issue.

Christian Science utterly and absolutely denies and repudiates this verse of Holy Scripture. Christian Science tramples it under foot and grinds it to pieces. Christian Science says that Jesus and Christ were never the same and it is impossible for them to be the same now or forever.

Christian Science says that after the ascension Jesus disappeared forever.

The Bible says He is visible in heaven, will be visible to earth some glad day, and that He will be the visible appearing of God forever.

Christian Science denies the incarnation as an actual fact and makes it no more than the neurasthenic imagination of an unmarried woman.

The Bible says the incarnation is a supreme and eternal fact.

The Christian Science doctrine of the incarnation of Christ is not to be found on a single page of the Bible. No matter what pretensions it may make or what words it may use, Christian Science denies every outline of incarnation as revealed in Holy Scripture.

If you accept the unreal, imaginative and ideal incarnation of Christ as set forth in Christian Science you must give up the real incarnate Christ of the Bible.

If you accept the real incarnate Christ of the Bible you must turn away with a shiver of horror from the unreal and blasphemous incarnation of Christian Science.

But this is not all.

Hear what the Bible has to say of those who deny that Christ has come in the flesh.

" Hereby know ye the spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

"And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4 : 2, 3).

But listen again:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh" (2 John 7).

The expression "is come," should read, "is coming"; it is future; it refers to the Second Coming of Christ as the other passage refers to His First Coming.

Christian Science says *Christ did not come in the flesh* the *first* time.

Christian Science says *Christ will not come in the flesh* the *second* time.

Scripture says he who denies that Christ *has* come in the flesh is *not of God.*

Scripture says those who deny that Christ is *coming again* in the flesh are *deceivers.* "*This is a deceiver and an Antichrist.*"

If you accept the Christian Science doctrine of the incarnation, you deny that Christ came in the flesh and place yourself in the category of those of whom the Bible says, they "are not of God."

If you accept the Christian Science doctrine of the incarnation that Jesus Christ is not coming again in the flesh; that Jesus has disappeared and that the invisible spiritual idea of Christ alone remains, you place yourself in the category of those of whom the Bible says, they are "Deceivers"; and you come under that terrible title given by the Holy Ghost Himself:

"*This is a deceiver and an Antichrist.*"

VIII

Christian Science and Christ (*Continued*)

"Jesus is not the Christ."—*Christian Science.*

"Who is a liar but he that denieth that Jesus is the Christ."
—*Holy Scripture.*

VIII

CHRISTIAN SCIENCE AND CHRIST (*Continued*)

His Earthly Life and Mission

CHRISTIAN SCIENCE declares that Jesus was not always superior to the error of mortal belief. He yielded to it when He foretold His death. He learned truth through severe mental conflict. He became eventually an expert in denying matter. There were moments, however, when He conceded to the error and ignorance in others. His miracles were simply the proofs that He had at last risen superior to the belief in matter.

When He healed the sick He impressed upon them His own conviction that they were not sick. He denied the falsehood of death and awakened the dreaming dead to the assurance they had never died. He never cast out devils; He made as though He did, but in reality He cast out nothing more than false beliefs.

He did not come into the world to save men from their sins, but to save them from believing in their sins; to save them from the false belief of the existence of sin.

He did not come to set Himself up as a personal Saviour; to make salvation dependent upon faith in Himself. He came only to be a Way-shower and save men by leading them to follow His example in denying the reality of matter.

Let us take the written testimony of Christian Science. *Christian Science and Health*, page 358, "At the time when Jesus felt our infirmities, He had not conquered all the beliefs of the flesh, or his sense of material life, nor had He risen to His final demonstration of spiritual power."

1. There was a time when Jesus had not conquered all His beliefs of the flesh. As all beliefs of the flesh are mortal beliefs and are false, then there was a time when Jesus was under the power and domination of falsehood. He had a battle to fight, and falsehood sometimes won the victory over Him.

2. There was a time when He had not conquered His "sense" of material life. There was a time, therefore, when the material sense of life overcame Him; a time when He was under the reign of materialism, like those about Him.

3. There was a time when He had not risen up into the full demonstration of spiritual power.

Not to be under spiritual power is not to be under the power of the Spirit; there was a time, therefore, when *Jesus was not under the power of the Holy Spirit.*

Miscellanies, page 83, "Jesus' wisdom ofttimes was shown by His forbearing to speak, as well as by speaking, the whole truth. This wisdom which characterized His sayings, did *not* prophesy His death, and thereby hasten and permit it."

That is to say, when Jesus prophesied His death and hastened it, He was not acting with His usual wisdom. If He had acted with His usual wisdom He would not have prophesied and hastened His death.

All that Jesus said about His death was the expression of a lack of wisdom on His part.

Christian Science teaches therefore that *Jesus was not wise when He foretold His death.*

And this is explained farther on:

Miscellanies, page 84, "The disciples and prophets thrust disputed points on minds unprepared for them. This cost them their lives."

They were not wise; they did not act prudently; hence their premature death.

By the same token Christ lost His life, and His death became premature. Instead of coming into the world to die according to a purpose covenanted before the foundation of the world, His unwisdom hurried Him to the cross, to an unnecessary death and a premature grave.

Page 84, "The spiritual Christ was *infallible;* Jesus, as material manhood, WAS NOT CHRIST."

Let us analyze this:

1. Christ and Jesus were distinct.
2. Christ was spiritual and infallible.
3. Jesus was material manhood.
4. *Jesus was not Christ.*

The exact phrase is: "Jesus, as material manhood, was not Christ."

But the expression "material manhood" is a qualifying phrase. It is the definite declaration that at a certain period in His earthly life Jesus *was* material manhood; at that period He was *not* Christ. No matter how long or short the period, Christian Science says there was a time when *Jesus was not the Christ.*

Christian Science and Health, page 209, "To accommodate Himself to immature ideas of spiritual power, Jesus called the body . . . He raised from the grave, 'flesh and bones.'"

What Jesus said was not true! There is no flesh! There are no bones; for there is no matter.

Ideas of spiritual power, that is power which denied the reality of matter, were at that time "immature"; therefore Jesus "accommodated" Himself to them.

There are here two things to note:

1. "Flesh and bones" is an untruth growing out of immature ideas of spiritual power.

2. Jesus accommodated Himself to the immature ideas by *telling an untruth.*

He said "flesh and bones, as ye see *Me have*" (Luke 24 : 39).

Although there is no such thing as flesh and bones, Jesus said, "Ye see Me have them." Although He did not have them He said He had them. It was accommodation to immature ideas. It was allowing them to believe in an untruth. It was doing more, it was telling an untruth that they might continue to believe in an untruth.

In saying what He knew was untrue, He not only told an untruth Himself, but deliberately deceived those to whom He spoke.

Christian Science, therefore, in unqualified terms, teaches that Jesus was both untruthful and deceitful.

Christian Science and Health, page 396, "These instances show the concessions which Jesus was willing to make to the popular ignorance."

For example:

Page 396, He "sometimes called a disease by name." There is no disease. That which does not exist is not entitled to a name. To give it a name teaches that it exists. When Jesus therefore gave name to a disease He was teaching that disease exists. Doing this He was teaching what was not true. He knew it was not true, but He taught the untruth as a concession to popular ignorance. Instead of enlightening the ignorance, He sought to deepen and darken it.

Page 277, "Our Lord and Master commanded the winds and waves to obey Him, through spiritual ascendency."

By "spiritual ascendency" is meant ability to deny matter.

Jesus walked on the water and made wind and wave obey Him, because He denied the existence of both storm and sea.

This was the invariable principle by which He healed the sick and raised the dead ; He led the sick to see they were not sick and the dead to see they were not dead.

Page 245, "Jesus cast out evil spirits, or false beliefs."

Evil spirits are not personal, they are simply false beliefs.

Quoting Luke 11 : 14, where Jesus casts out a devil that was dumb, a devil producing dumbness in the one possessed, *Miscellanies*, page 190, says : "It could not have been a person that our great Master cast out of another person ; therefore the devil herein referred to was an impersonal evil."

Page 63, "Jesus came to seek and to save such as believe in the reality of the unreal ! to save them from *this false belief*."

He did not come to save sinners from sin, but from belief in sin.

Christian Science and Health, page 234, "To get rid of sin, through Science, is to divest sin of any supposed reality."

This was the mission of Christ on earth, not to save men from sin, but to lead them to deny the reality of sin ; wherever sinners so-called could be persuaded to deny the reality of sin they were saved. And this is the case today : wherever men can be persuaded to believe there is no such thing as sin, they are saved. And this is the salvation in Christ Jesus which Christian Science preaches ; this is the new Gospel.

Christian Science and Health (Index) page 13, "A way-shower."

He is not said to be the way, the only way ! He is the one who *shows* the way.

Page 356, "His consummate example was for the salvation of us all, but only through doing the healing works which He did."

1. The salvation of us all by His consummate example.

2. We can be saved *only* by doing the healing works He did.

We are not saved by believing *in* Him, believing *on* Him, resting on Him as the Saviour, but by following His example, healing others: "arguing with the patient that he is not sick."

We may all of us be saved by convincing a fellow creature that there is no sickness; that matter is not; that matter is nothing.

It is not by the person of Christ we are saved, but by the example of Christ; and then *only* as we do as He did.

Page 187, "Universal salvation rests on progression and probation, and is unattainable without them."

It does not rest upon a personal Saviour and a finished redemption; and it is *universal.*

Christian Science and Health (Index) page 639, "Salvation through principle, and *not on person.*"

Salvation does not rest on the person of Christ; it is not built on Him; neither the Church nor Christianity is built on Christ but on principle.

Miscellanies, page 180, "Christ is the *impersonal Saviour.*"

Thus Christian Science takes Christ away as a personal Saviour.

Over against these teachings, coming in the name of Christ, let us place the testimony of the Word of God.

Let us contrast them point by point.

Christian Science says there was a time when Jesus had not conquered all His beliefs of the flesh, nor had He risen to the final demonstration of spiritual power.

The Bible says: "The word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

To be full of truth leaves no room for false beliefs that need to be "conquered."

"That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

If Jesus was born holy He could not have false beliefs, nor could He ever be under the domination of anything less than spiritual power. He could not have false beliefs, for that which is born holy is essentially true, there is no room for the entrance of untruth. He could not be less than perfectly spiritual, for that which is holy is the offspring of the Spirit; and where the Spirit is, essentially, there is no room for unspirituality.

But listen to what He Himself says:

"I am *the truth*." Not I am truthful and I tell the truth; but *I am* the truth, very, essential truth itself.

But listen again to the Word of God.

"That was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:46).

That which is spoken of as "first" is Adam; that which is "afterward" is Christ. Christ is called the "last Adam." The Scripture declares the first Adam was earthy; the last Adam, Christ, spiritual. He was spiritual from His birth, even as the first man was earthy from his beginning.

If He was spiritual from birth He could not at any time in His earthly life have been under the "sense" of the material.

He could not be less than spiritual because of two things.

1. Because He was conceived through the Holy Ghost.

2. Because He had the spirit in Him without measure. "God giveth not the spirit by measure unto Him" (John 3 : 34).

"For it pleased the Father that in Him should all fulness dwell" (Col. 1 : 19).

He in whom is born the fulness of God can never be short of spirituality at any period in His career.

Christian Science says Christ did not exhibit His usual wisdom when He prophesied His death; and that this unwisdom brought it about prematurely.

But Holy Scripture declares that Christ is the very wisdom of God.

"Christ the wisdom of God" (1 Cor. 1 : 24).

If Christ was the wisdom of God He never could have spoken unwisely.

So far from His death being provoked by lack of wisdom on His part, it was caused by the delivering action of the Father.

"God . . . spared not His own Son, but delivered Him up for us all" (Rom. 8 : 32).

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2 : 23).

Notice here: Christ is delivered to death by the *determinate counsel and foreknowledge of God.*"

"For of a truth, against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

"For to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts 4 : 27, 28).

Whatsoever was done by Herod and Pilate; by the Gentiles and the people of Israel; whatsoever was done at the cross, all the circumstances of that cross, were "*determined before to be done.*"

There is no room here for a death provoked by unwise words.

Christ Himself tells us that the words He spoke were words given Him by the Father.

"For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (John 12 : 49).

"I have given unto them the words which Thou gavest Me" (John 17 : 8).

In all this there is no room for unwisdom of words nor the shadow of an unexpected and premature death as the consequence of them.

Christian Science says that Jesus was not the Christ.

The Bible says "Jesus, who is called Christ" (Matt. 1 : 16).

"Paul, as his manner was, went in unto them (that is into the Jewish Synagogue) and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that *this Jesus*, whom I preach unto you, *is Christ*" (Acts 17 : 2, 3).

1. Paul reasoned out of the Scriptures, and these Scriptures were the Old Testament.

2. He reasoned that it was necessary that Christ should suffer; not that His death had been brought about by His own unwise words, but because it had been ordained from before the foundation of the world; and because it was necessary to fulfil the prophecies of the Holy Scriptures, these very Scriptures which were being read in their synagogues every Sabbath day.

3. That this Jesus, the Jesus who was born, who lived and who had died, was throughout His whole history from the manger to the cross, none other than the very *Christ*.

Christian Science says that Jesus accommodated Himself to mortal error when He said He had a body of "flesh and bones."

But Jesus declares, as already shown, that the words He speaks are the words which the Father gave Him to speak.

If then in speaking the words about "flesh and bones" Jesus accommodated Himself to the error of the hour, it was because God the Father had commanded Him to so speak. This would be making that God who is no lie, and in whom is no darkness at all, the author of a false and deceiving attitude on the part of His Son.

But in order to prove that "flesh and bones" was not a speech accommodating itself to error, but the expression of palpable fact, Jesus says: "Handle Me and see."

If by the use of this phrase "flesh and bones," and the exhortation to handle Him, touch Him, examine Him, find out for themselves, He did not mean that "flesh and bones" were real and would stand the most searching and analyzing test, then not only is language unreliable, but no dependence can be placed on anything Jesus may say.

Christian Science says our Lord commanded wind and waves to obey Him through spiritual ascendency. That is, He denied the reality of matter. When He said to the storm "peace, be still," He was merely denying the existence of wind and wave. When He walked on the waters He was demonstrating that there was no water.

But the Bible gives us a different story about the storm He stilled.

Jesus was in the boat; and as the wind and waves arose, "He was in the hinder part of the ship asleep on a pillow" (Mark 4:38).

The disciples awake Him and ask whether He does not care that they perish.

He rises, rebukes the storm, the wind and the wave; and there is a great calm.

According to the record, the storm, the wind and the waves were as real as the ship, the disciples, and the Lord Himself; as real as His tired and weary body.

He calmed the storm not by ignoring the reality of wind and wave but by owning their reality and exercising His power over them. He exercised His power as God manifest in the flesh, fulfilling that word of Scripture which saith: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" (Job 38:11).

He calmed the storm because He is that God of whom it is said, "Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them" (Ps. 89:9).

The storm, the wind and the wave, were as real as the power which subdued them.

Christian Science says it could not have been a person that our great Master cast out of another person.

But the Bible declares that He did so cast a person out of a person; that He cast more than one person out of another person.

"And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

"And they besought Him that He would not command them to go out into the deep.

"And there was there a herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them: and He suffered them.

"Then went the devils out of the man, and entered into the swine" (Luke 8:26–33).

1. Many devils were entered into the man.
2. These devils, *not the man*, besought Jesus. They asked a favour of Him.

They used *human* speech.

3. They entreated Him not to command them to go out into the "deep."

The word "deep" does not signify the lake; it is *ἄβμσσον—abyss*, it signifies *Hades*, the abode of disembodied human spirits.

4. The devils besought Him that He would not send them back to *Hades*, but permit them to embody themselves in the swine.

5. He permitted them to go.

6. The devils went *out* of the man and went *into* the swine.

Christian Science says these devils were "false beliefs."

What then shall we say to these things?

Shall we say that a legion! six thousand false beliefs, went out of this man and entered into the swine?

Is this the exegesis of Christian Science? that six thousand false beliefs can go out of one man and enter into two thousand hogs?

Is it so, that six thousand false beliefs so worried and worked upon those hogs that they committed suicide in the waters of the lake?

Was the suicide of the swine a protest against false belief?

To ask the questions is to answer them.

But Christian Science has made a great lexicographical mistake in regard to the word "devils" as may be seen in *Miscellanies*, page 191: "In Mark, ninth chapter and thirty-eighth verse, it reads: 'Master, we saw one casting out devils in Thy name.' Here is an assertion indicating the existence of more than one devil; and by omitting the first letter, the name of his Satanic majesty is found to be evils, apparent wrong traits, that Christ, Truth, casts out."

Pass over the exegesis which converts "Devil" into

"Evil" by taking away the first letter of the word; the exegesis which makes Satan and the devil nothing more than evil or apparent wrong traits, and come to the critical mistake which Christian Science makes in its use of the word "devils." The word translated "devils" is confounded with the word that is used for *the* devil. The word used for the devil is διάβολος; but the word translated "devils" is δαιμόνια: that is "demons." Now a demon and the devil are not the same thing. The devil is Satan, but a demon is a disembodied spirit.

The legion in this man then were not false beliefs, but false spirits who had come out of Hades, the abode of the disembodied dead, entered into and possessed this man. They did not want to be disembodied, the law of life in a once embodied spirit makes it *fight against the idea of disembodiment.* They did not want to go back to the underworld, they wanted embodiment. They were willing to be embodied even for a moment in the bodies of beasts.

The terms used show that these "devils" were actual persons. They *besought* the Lord; they talked to Him; they entreated and pled with Him.

Thus our "great Master" did cast one person out of another.

Christian Science says Jesus did not come into the world to save sinners from their sins; He came to save them from believing in sin.

But the Bible answers: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners.*" And the Apostle Paul adds: "Of whom I am chief" (1 Tim. 1:15).

And in Matthew 1:21, it is written: "Thou shalt call His name JESUS: for He shall *save His people from their sins.*"

Christian Science says Jesus is the Way-shower.

But Jesus sets Himself in an entirely different office.

Listen to His own reported words:

"*I am the way*" (John 14:6).

Not the way-shower; not one who shows the way, but one who *is* the way.

Thomas had said unto the Lord, "We know not whither Thou goest; and how can we know the way?" (John 14:5).

Jesus did not turn and say to him, "I will show you the way"; that ought to have been His response if He was a way-shower. No! He answered and said: "*I am the way.*"

Christian Science says the example of Christ is for our salvation, and this salvation is only as we do the works which Christ did.

But the Bible never presents Christ as an example by and through whom we may be saved, nor does it present works as the ground of our salvation.

It is true it is said that we are to "work out our own salvation with fear and trembling," but it is added, "for it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). But this Scripture is addressed only to those who have already been saved; who are believers in the Lord Jesus Christ; who have accepted Him as their personal Saviour; whose names are written in the book of life. It is said work out "your *own* salvation"; it is a salvation possessed and owned; it is not working *to* salvation but working *from* salvation; not working to get salvation, but working because we have salvation and have it through faith in this personal Saviour Jesus Christ.

The Bible leaves us in no doubt as to the relation which the *sinner* sustains to works as the means of salvation. Salvation is not to be obtained by works.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God.

"*Not of works*, lest any man should boast" (Eph. 2 : 8, 9).

"Not by works of righteousness which we have done" (Titus 3 : 5).

Salvation in Scripture is made altogether dependent upon faith in Christ, not as the way-shower, but as the Son of God, the alone Saviour of men. It is never said in Scripture that we shall be saved if we do the works of Christ; but we shall be saved if we believe in Christ *without doing works.*

Christian Science says universal salvation rests on progression and probation and is unattainable without them.

In the first place the Bible denies that salvation *is* universal. It speaks of some who, though they profess to have done great works in His name, He will not know when He comes again. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in *Thy name done many wonderful works?*

"And then will I profess unto them, *I never knew you: depart from Me, ye that work iniquity*" (Matt. 7 : 22, 23).

And the Scriptures tell us of others who shall take part in the second death, and shall be as "wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13).

In the next place the Bible denies progression unto salvation.

"Except a man be born again, he cannot see the kingdom of God."

"That which is born of the flesh is flesh" (John 3 : 3–7).

"Ye must be born again."

This is a death-blow to the idea of "progression." No matter how fine any human life may be; no matter what progress or "evolution" it may make, unless that life receives some quality from God which it did not possess at the first birth it cannot see the kingdom of God. As surely as that life was generated in the mother's womb; so surely must it be regenerated in and through the Spirit before it can be saved.

That which is flesh is flesh. No matter how long and how patient the culture and the steps of progression, flesh will never produce spirit or cross over the bounds that separate them.

Hear what the Master says again:

"Do men gather grapes of thorns, or figs of thistles?"

Surely not; and no matter what care you may expend on the thorns you can never gather figs of them, even though the progression were twice ten thousand years.

Neither progression nor probation is found in the Scriptures of God as an element of salvation.

Christian Science says salvation is through principle and not through a person.

But the Bible makes the whole issue of salvation to turn upon a person.

Listen to what Christ Himself says:

"He that believeth *on* the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3 : 36).

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3 : 18).

"I am the way, and the truth, and the life: no man cometh unto the Father, but by *Me*" (John 14 : 6).

"Whosoever therefore shall confess *Me* before men, him will I confess also before My Father which is in heaven.

"But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10 : 32, 33).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10 : 9).

Listen to the Apostle Paul :

"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3 : 11).

On one occasion Christ demanded of His disciples what men said of Him ; then turning sharply upon them He said : "But whom say *ye* that I am?" And when Simon Peter answered, "Thou art the Christ, the Son of the living God," He declared that upon this "rock," upon His own person, upon Himself as the divine, deathless Son of God, He would build His Church.

The one issue He was continually raising in His earthly life was the relation which the individual sustained to Him ; whether it was a relation of faith or unbelief.

"What think ye of Christ?" (Matt. 22 : 42).

That was the one question which He proposed to men.

He was always making HIMSELF the issue.

It was not the relation men held to His doctrine but the relation which they held to Himself. He had no sin of His own to confess but sin in others to condemn. He had no mistakes of His own to conceal, but always the perfectness of His own life to reveal. If men believed in Him they would be saved. If they did not believe in Him they would be damned. He did not come to lead men in the way of truth, but to set Himself up before them as *the* truth. He was the way. He was the truth and He was the life. He was the foundation stone, the immovable rock. He was the first and He was the last, the beginning and the ending ; the all, the everything. Apart from Him was no light or life or hope. Without

Him no man could come to God. Without Him no man could see or know God. Salvation was in Him and it was in no other. No other name under heaven could save but His. His issue was the most bigoted and the narrowest ever given to men. He said, Believe in Me and be saved; believe not in Me and be damned. Believe in Him and no matter how sinful, you would be saved. Refuse to believe in Him and no matter how righteous or pure or good, you would be damned.

The whole issue He constantly kept before men was—Himself—and nothing else.

To the world He said, If you believe not in Me you shall die in your sins.

To the disciples He said, "Without Me ye can do nothing."

The sin of sins, the sin for which no provision has ever been made in the grace of God, was to refuse to believe in, own and confess Him.

The Holy Ghost, He said, would come into the world to convince men of sin: not the sins of adultery, fornication, drunkenness, robbery and murder, but the sin of not believing in Him. He said the supreme work of the Holy Spirit in relation to the world was not to convince them of sins of which their own conscience and the law of the land could easily convict them, but to convince them of that sin of which the Spirit of God alone was able to convince them, the sin of not believing in Him.

Life and death! Heaven and hell! were made to be the eternal future of men according to their faith or unfaith in Him.

In summing up the Bible teaching in respect to the earthly life and mission of Jesus Christ it is evident the Bible teaches that Jesus was the Christ. He was the Christ from the hour of His birth. From the moment of His birth He was that "holy thing," the "holy child."

He Himself flung down the gauntlet and said: "Which of you convinceth Me of sin?"

The Bible says He was filled with wisdom; that He healed the sick and raised the dead; that His miracles were actual and not simulated; that these miracles were for signs and evidences of His Messiahship, evidences to the Jews that He was the anointed and covenant King of Israel; that He came into the world not only to be the King of Israel, but the Saviour of men; that He came to save them both from the penalty and the power of sin; that He came to save them from the penalty of sin by His death on the cross and from the power of sin by His risen and eternal life as the Second Adam, the new and eternal Head of the race.

The Bible makes salvation to turn on Christ crucified and risen from the dead.

It is His own declaration that He came to give His life a ransom for many.

It is His own statement that "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

In saying and teaching all this concerning the earthly life and mission of Jesus Christ the Bible denies and contradicts Christian Science point by point.

Christian Science says that Christ was not always spiritual.

The Bible says He was holy and spiritual from His birth.

Christian Science says Jesus was not the Christ.

The Bible says He was born Christ, lived and died the Christ.

Christian Science says He was a Way-shower.

The Bible says He was The Way.

Christian Science makes salvation depend on individual works of merit.

The Bible says salvation is not by works of righteousness or merit which we have done.

Christian Science says Christ is an example by which men may be saved.

The Bible says Christ is not an example but a Saviour.

Christian Science says He did not come to save sinners from their sins.

The Bible says He came for that very purpose.

Christian Science says He came to save men from believing in sin.

The Bible says He came to convict men of sin.

Christian Science sets Jesus Christ aside as a personal Saviour.

The Bible exalts Him as the supreme and personal Saviour, saying:

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

If you accept Christian Science you must deny the whole record which the Bible gives of the earthly life and mission of Jesus Christ.

If you accept the Bible; if you own it as the Word of God, as fully inspired, then you must reject the Christ which Christian Science presents.

Accept the Bible and you own the Christ, the record of whose life it gives.

Accept Christian Science and you deny the Christ whose story the Bible tells.

There is one thing which Christian Science never refers to in its account of the earthly life and mission of Jesus Christ; and that is His covenant relation to the nation of Israel.

And this is remarkable.

It is remarkable, because the purpose of God concerning the nation of Israel is set forth in that early hour after the flood when He disperses the nations.

We are told He separated those nations and gave them their bounds according to the number of the tribes of Israel; and this before that people and nation had come into existence. It was the shadowing forth of His determinate purpose concerning them. The covenant promise to this people in Christ is announced as early as the fifteenth chapter of Genesis. From that time on by repeated covenants God promises temporal sovereignty in the end of days to the nation of Israel, the throne at Jerusalem to Christ, guaranteeing that He shall be the Son of David as well as the Son of Abraham. From that time on Christ is exalted and set before Israel as their coming King. His birth and all the circumstances of His earthly life are placed before them. The Gospels give the record how He fulfilled to the letter these covenant promises; how He was born "King of the Jews"; how He presented Himself as the "King of Israel" at the exact moment foretold by the prophets and the Angel Gabriel; how He was rejected as King and crucified, not because He sought to impose "disputed" points of doctrine on minds unprepared for them, but because He claimed to be a king as real and political as Cæsar.

Christian Science has nothing to say of all this; neither has Christian Science anything to say of the long list of Bible prophecies of the relation which Christ is to sustain to the people of Israel in the future as their literal king in the literal land of Palestine, when He shall come back the second time and they shall look through blinding tears upon Him whom they have pierced.

No! Christian Science has nothing to say of this wonderful relation, because the language of Scripture both in the Old and in the New Testaments in describing it set Him forth as real flesh and bones, as actual King and

Saviour; and shuts out all lesser considerations than His divine and saving person.

The story of Christ in relation to Israel burns with language which proclaims the *reality of matter* and the *facts of sin*, as well as the wonder of spirit, and the glory of holiness.

IX

Christian Science and Christ *Continued*)

"The material blood of Jesus was no more efficacious to cleanse from sin, when it was *shed* upon 'the accursed tree,' than when it was flowing through His veins, as He went daily about His Father's business."—*Christian Science.*

"Without *shedding* of blood is no remission."—*Holy Scripture.*

IX

CHRISTIAN SCIENCE AND CHRIST (*Continued*)

The Sacrificial Death and Blood of Christ

IN Christian Science the death of Christ is not penal. He does not bear the wrath of God against sin. His death is not a sacrifice for sin. He does not make an atonement by sacrifice. One sacrifice is not sufficient to make atonement. Atonement cannot be made by one person for another. Each individual must make atonement for himself. This atonement must be a constant self-immolation. The blood of Christ was of no more avail when He shed it on the cross than when it was flowing through His veins in daily life. The efficiency of the cross is due to its demonstration of the unreality of death. Death is an illusion both to him who is subject to it and to him who contemplates it.

The death of Christ was not actual but seeming.

In final analysis He never died.

Christian Science denies that Christ came into the world to be a substitute for sinners, to die as the ordained victim, by His death reconcile the world to God, bring it up on mercy ground, and open the way by which God might be just and yet the justifier of all who believe in Jesus. There is no salvation either through the death or the blood of Christ; for, there is no death and blood means nothing more than life. And these are the very words of Christian Science.

Christian Science and Health, page 328, "One sacrifice, however great, is insufficient to pay the debt of sin."

That is to say: The death of Christ was a great sacrifice. But it was only one sacrifice. And as one sacrifice however great is insufficient to pay the debt of sin, *the sacrifice of Christ never paid the debt of sin.*

When therefore the Christian says:

"Jesus died and paid it all, yes, all the debt I owe,"

He is singing the song of self-deception.

Page 328, "Atonement requires constant self-immolation."

Thus we learn:

1. Atonement is self-immolation.
2. As death is not actual, immolation cannot mean the destruction of the organic self; it must mean the immolation of the moral self; immolation of self is the denial of self—self-denial.
3. Self-denial then is atonement.
4. Each sinner who denies self is making atonement.
5. Atonement is not made by Christ for the sinner, but by the sinner (?) for himself.

Page 330, "*The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing through His veins, as He went daily about His Father's business.*"

1. The "material" blood of Jesus.

There is only one kind of blood, and that *is* material.

The only blood Jesus had *was* material.

When the Roman soldier pierced the side of Jesus with a sword there came out "water and blood." Neither the water nor the blood was immaterial; they were both material.

2. The material blood, the only blood Jesus had, when it was shed upon the cross was no more efficacious to cleanse from sin than when it was in His veins unshed; that is to say, the shed blood was of no more value than the unshed blood.

3. The *unshed* blood of Jesus, the blood He had in His veins, could not avail for the cleansing of sin; for it is written:

"*Without shedding of blood is no remission*" (Heb. 9:22).

4. As the shed blood was of no more avail than the unshed blood, and the unshed is of no avail at all, then the blood of Jesus on the cross did not cleanse from sin.

5. As the blood shed on the cross was of no more avail than the unshed, and that was of no avail at all, and as Jesus Christ had only one kind of blood, then neither the blood of Christ on or off the cross could cleanse from sin; and the statement of Scripture that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7), is a false and misleading statement.

Page 328, "That God's wrath should be vented upon His Beloved Son is divinely (?) unnatural. Such a theory is man-made."

Let us examine this.

1. God's wrath *is* against sin.
2. Sin belongs to the sinner.
3. Jesus was not a sinner; He had no sin of His own.
4. Any wrath which God would vent upon His Son would be vented upon Him as a sacrificial victim—a substitute—the just suffering for the unjust.
5. As God did not vent His wrath upon His Son; as such an act would be divinely unnatural; as such a doctrine is man-made, then,
6. Christ did not come into the world to take the sinner's place, act as a substitute or die the just for the unjust.

Thus it is clear that Christian Science denies salvation through the substitutionary death of Christ.

The death of Christ is not the price of human redemption; it does not meet the penalty against sin; it does not enable God to deal in grace with a rebel world; it does not enable Him to be just and yet justify, accept as righteous every sinner who claims Christ as his substitute and sacrifice.

The cross is nothing more than the place of spiritual triumph over the unreality of death, the victory over the false belief in matter and sin. The blood of Christ does not signify the life of Christ poured out in sacrificial death, but His exemplary living; and when the Apostle preaches Christ and Him crucified, he is preaching not the Christ who died, but the Christ who lived; and when it is said the "blood of Jesus Christ His Son cleanseth from all sin," it is not the death of Christ answering the demand of God's righteousness against the sinner and proclaiming to him the offered mercy of God, but the spiritual life and cleansing example of Christ rising superior to mortal error and false belief; an example which the sinner is exhorted to follow and thus make his own saving atonement.

Let us specialize these statements and teachings of Christian Science and bring to bear upon them the light of Holy Scripture.

Christian Science says, "one sacrifice, however great, is insufficient to pay the debt of sin."

The Bible says: "We are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

Note:

1. We are sanctified (we who believe in Jesus), set apart, made holy in the sight of God.

2. We are sanctified through the offering of the *body* of Jesus Christ.

3. We are sanctified through the offering of that body *once* for all.

Christian Science says the offering of the body of Jesus Christ is not sufficient to pay the debt of sin and bring the sinner into a standing of holy acceptance before God. It says this because it asserts that one offering is not sufficient; and Jesus Christ made but the one offering.

But the Scriptures say the one offering of Christ is all sufficient; that it has sanctified all who claim it by faith as their personal offering to God.

Again in verse fourteen it is written:

"By one offering He hath perfected forever them that are sanctified."

This is saying that those who have been sanctified by the offering of the body of Jesus Christ, are sanctified, made perfect once for all, forever.

And you will note that it is,

One offering.

Christian Science says that one offering is not sufficient to pay the debt of sin. But those who are sanctified by one offering and so perfected by it, *have* paid the debt of sin; they have paid the debt by and through that one offering.

Thus the Bible answers Christian Science and says:

The one offering of Jesus Christ is all sufficient to pay the debt of sin.

Christian Science says: "Atonement requires constant self-immolation on the part of the sinner."

The Bible answers and says: "We also joy in God, through our Lord Jesus Christ, by whom we have now *received* the atonement" (Rom. 5:11).

We do not atone for ourselves; we "receive" the atonement; and we receive it "*through our Lord Jesus Christ.*"

And the preceding verse (10) tells us how we get the atonement; how we are reconciled to God.

"If, when we were enemies, we were reconciled to God by the death of His Son."

The Bible says we were reconciled to God, not by constant self-immolation, but by,

The death of His Son.

And the epistle to the Hebrews has told us that this death was an offering; and that through this offering all who believed have been justified before God, therefore reconciled to God.

Atonement, like the offering, is once for all; there is one act and one result.

Christian Science says that the "material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing through His veins, as He went daily about His Father's business."

That is saying that the death of Christ on the cross had no more saving value than His life on the earth; that the cross was not the place where Christ met and answered the claims of justice against sin.

But the Bible answers that it is just there that Christ did meet and bear the issue of our sin.

"Who His own self bare our sins in His own body *on the tree*" (1 Peter 2 : 24).

And the Scriptures declare that it was the blood *shed on the tree*, and not the blood *flowing through His veins* in His daily life which cleanseth from all sin.

Remember it! It was *on the tree* that He bare our sins.

Hear the Scriptures:

"And having made peace through the *blood of His cross*" (Col. 1 : 20).

Mark it well!

Not the blood in His veins as He went daily about His Father's business, but,

The blood of His cross.

The Apostle says it is the blood of the cross that brings peace, the peace of reconciliation, atonement and, therefore, sanctification, perfection and cleansing.

Read verses twenty-one and twenty-two:

"And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled

"In the *body of His flesh* through *death*, to present you holy and unblamable . . . in His sight."

The language is unmistakable.

As believers we have been reconciled to God in the body of the flesh of Jesus Christ *through death.*

And what is the value of this death to us; this death in which He shed His blood?

It is the basis on which the risen Christ may present all who claim that death by faith, as holy and blameless in God's sight.

His death answers every legal demand.

The death of Christ *is* the shedding of the blood of Christ.

The blood of Christ in Scripture means, always means, never can mean anything else than, the pouring out of the life of Christ on the cross—the death of Christ.

It means the sacrificial and penal death of Christ.

Listen to the testimony of Scripture on sacrificial bloodshedding:

"*Without* SHEDDING *of blood is no remission*" (Heb. 9:22).

Remission of sin, cleansing in the eye of the law, comes through the blood of a victim sacrificed for that purpose.

All the bloodshedding of the Old Testament; all the sacrifices in the Tabernacle and Temple were luminous pictures of the bloodshedding on the cross.

The ordinances and the experiences of Israel were typical.

"Now all these things happened unto them for ensamples (types): and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10 : 11).

Listen to what the forerunner, John the Baptist, says of Jesus:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh (beareth) away the sin of the world" (John 1 : 29).

Listen to the Apostle Peter:

"The precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1 : 19).

Hear again what Holy Scripture saith:

"It is not possible that the blood of bulls and of goats should take away sins.

"Wherefore, when He cometh into the world, He saith, sacrifice and offering Thou wouldest not [that is of bulls and goats] but *a body hast Thou prepared Me.*"

Above, when He said, sacrifice and offering and burnt offerings for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Then said He, Lo, I come to do Thy will, O God. He taketh away the first (the typical offerings) that He may establish the second (the antitype, the offering of Christ).

"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10 : 4–10).

Here it is plainly said that Christ on the cross is the fulfilment of the typical sacrifices of bulls and goats.

And this is the word of Scripture:

"Neither by the blood of goats and calves, but by *His own blood*, He entered in once into the holy place [the most holy place of the Tabernacle behind the veil, the type of the throne of God in heaven] having obtained eternal redemption [by His shed blood] for us.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:12–14).

Specially note here:

1. There are such things as "dead works."

2. These dead works are those which are apart from a living faith in the perfect redemptive work of Christ; those works in which the individual seeks to make atonement by self-immolation, by works of righteousness which he has done.

3. The death of Christ, the shedding of His blood on the cross once for all, is a finished work. And by this work the Son of God would purge our conscience from all efforts at self-righteousness and bring us to rest by faith in the perfect redemption which His shed blood achieves.

But still listen to the Word:

"Nor yet that He should offer Himself *often*" (Heb. 9:25).

"But now *once* in the end of the world (age) hath He appeared to put away sin by *the sacrifice* [on the cross] *of Himself*" (Heb. 9:26).

Christian Science says we are to get rid of sin by divesting it of "any supposed reality."

Christian Science says we are to atone for sin by a constant self-immolation.

Christian Science says the shed blood of Christ and, therefore, the death of Christ, is "insufficient to pay the debt of sin" and, therefore, in the eye of the law, put away sin.

The Scripture says Christ "*put away sin by the sacrifice of Himself.*" Not by the immolation of ourselves; not by the sacrifice of ourselves, but by the immolation of Christ Himself.

And this immolation we are told was the *offering of the body* of Jesus Christ; this sacrifice we are told was the shedding of *His own blood;* we are told that it was *once for all:* we are told that by it we who believe are *perfected forever;* and Jesus Christ Himself in the hour of His sacrificial agony cries out across all the centuries to the God who sent Him, and to all who hear Him, that His death has fulfilled the covenant purpose of God, that the sacrifice is finished, the atonement accomplished.

"When Jesus therefore had received the vinegar, He said, *It is finished:* and He bowed His head, and gave up the ghost" (John 19 : 30).

The verb used for "it is finished," is τελειόω, it signifies to accomplish, to fulfil, to make perfect.

Atonement is not made by constant self-immolation; it is not made by self-immolation at all; it is made, and made once for all, by the immolation of Jesus Christ on the cross; and this immolation is the immense and covenant immolation which in covenant counsel before the world was created He agreed to make on behalf of guilty men.

It is by this immolation of Jesus Christ on the cross once for all that the way has been opened into the very presence of God; as of old the high priest took the blood of a victim on the day of atonement and went within the veil as the typical dwelling-place of God, so Christ by the blood which He shed on the cross of Calvary has entered into heaven, into the presence of the Infinite Glory; and because He is there and His blood has been sprinkled on the throne of holiness high and lifted up, we who come in the name of that shed blood may draw nigh and enter in with the fullest assurance of faith that God will own and receive us as His forgiven, cleansed, and justified children.

Even as it is written:

"Having therefore, brethren, boldness to enter into the holiest *by the blood of Jesus*,

"By a new and living way, which He hath consecrated (new made) for us, through the veil (*that is to say, His flesh*);

"And having a high priest over the house of God;

"Let us draw near with a true heart, in full assurance of faith" (Heb. 10:19-22).

It is the blood of Christ sacrificially offered on the cross that meets the demand of the divine righteousness against the sinner. When the sinner by faith claims that blood, that death, as his personal offering, an offering provided in grace by God Himself; the moment the believing sinner so claims that shed blood, it is owned of God as having met the demand of justice against him, and the "debt" *is* paid: he stands judicially and legally clean; he goes scot free before the law, and may sing with the largest freedom and the profoundest music in his soul:

> "Jesus died and paid it all;
> Yes, all the debt I owe."

It is the shed blood that brings the world upon mercy ground; it is the presentation of the blood by faith that brings the sinner into the place of atonement and oneness with the mind of God; and it is because of this atonement wrought by blood, because of this legal cleansing, that the risen Christ will impart to him His risen, eternal, and cleansing life, so that the believer henceforth may live not only legally but actually clean.

It is the *shed blood* of Christ which brings all this about.

Whenever the blood of Christ is spoken of in Scripture it always means this one thing—*the death* of Christ. It *never means anything else.* It never means the life of Christ *in His veins;* it always means *the life of Christ* *poured out of His veins.* When therefore it is said the blood of Jesus Christ cleanseth from all sin, it is meant that the death of Christ on the cross as the one and all sufficient immolation is the divine method and way by which God will meet the case of His righteousness against the sinner, justify him while being just, and will bring him into the place of sonship and eternal salvation.

This is the meaning of Scripture from Genesis to Revelation, in figure and fact, in type and antitype.

We have a picture of the redeemed in heaven singing the song of redemption, and this is what they say :

"Thou hast redeemed us to God *by Thy blood*" (Rev. 5 : 9).

Again we read :

"These are they . . . which . . . have washed their robes, and *made them white in the blood of the Lamb.*

"*Therefore* are they before the throne of God" (Rev. 7 : 14, 15).

By virtue of the death of Christ they stand before the throne cleansed in the sight of God. They claimed the poured out blood and that offering claimed made them white.

Christian Science says the blood of Christ was of no more avail when shed on the cross than when it was flowing through His veins in His daily life; and that is saying, of course, that the blood of Christ was of no avail at all.

The Bible says without shedding of blood there is no remission; and that therefore the blood of Christ which was shed in fulfilment of all blood typically and anticipatively poured out is the only ground on which any sinner can approach to God or receive the remission of his sins.

Christian Science says it would be divinely unnatural for God to vent His wrath upon His Beloved Son; that such a doctrine is a theory man-made.

But in the Word of God it is written:

"Thy wrath lieth hard upon Me" (Ps. 88 : 7).

We have the warrant of the Apostle Peter who on the day of Pentecost quoting the Sixteenth Psalm declared that David spoke of Christ and that Christ spoke through him; we have the warrant of the Apostle Peter speaking on that day in the authority of the Holy Ghost to say that Christ speaks anticipatively of His death in these psalms of David. He so speaks here. It is Christ who through the Spirit prophesies of the wrath of God that it will lie hard on Him.

In that wonderful book of the Lamentations we again hear the voice of Christ speaking anticipatively of His cross.

It is profoundly pathetic.

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the *Lord hath afflicted Me in the day of His fierce anger.*

"*From above hath He sent fire into My bones*, and it prevaileth against them: He hath spread a net for My feet; He hath turned Me back; He hath made Me desolate and faint all the day.

"*The yoke of My transgressions* [the sins of sinners yoked upon Him] is bound *by His hand;* they are wreathed, and come upon My neck; He hath made My strength to fall; *the Lord hath delivered Me into their hands*" (Lam. 1 : 12–14).

Over against this place the New Testament statement and see how one interprets the other:

"*He that spared not His own Son, but delivered Him up* for us all" (Rom. 8 : 32).

And now read another statement of the New Testament:

"*For He hath made Him to be sin for us*" (2 Cor. 5 : 21).

This is the moment He anticipated when speaking through the prophet Jeremiah He said:

"*The yoke of My transgressions is bound by His hand.*"

All Scripture is one.

But listen again:

"For Christ also hath *once* suffered for sins—*the just for the unjust*" (1 Peter 3:18).

He suffered for sins.

He did not suffer for His own sins; He had no sins; He was not a sinner.

For whose sins then did He suffer?

He suffered for the unjust; and as this suffering was for sins not His own, then He was suffering for the sins of the unjust.

This is acting the part of *a substitute.*

A substitute takes the place of another to meet that which is due to the other.

That other in this case was the unjust, the sinner.

What is due to the sinner?

Let the Word of God answer:

"*The wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18).

"Indignation and *wrath* . . . upon every soul of man" (Rom. 2:8, 9).

By the unjust is meant the ungodly, the unrighteous and the sinner.

The wrath of God then is against the unjust.

If Jesus took the place of the unjust—and He did if He suffered for them—He took their place under the wrath of God and suffered that wrath; therefore the wrath of God was vented on Him, the Beloved Son of the Father.

And again the New Testament meets the voice of the Old.

Listen to the Old Testament once more:

"*The Lord hath afflicted Me in the day of His fierce anger.*"

Now turn to the prophet Isaiah:

"He was wounded for our transgressions [here is what Jeremiah means in the Lamentations by *the yoke of transgressions*] He was bruised for our iniquities: *the chastisement* of our peace was upon Him; and with *His stripes* we are healed . . . and the Lord hath *laid on Him the iniquity of us all*" (Isa. 53 : 5–12).

Our iniquity laid upon Him—this is what the Apostle Paul means when he says, "He hath made Him to be sin for us."

"It pleased the Lord to *bruise* Him" (Isa. 53 : 10).

Read the fourth verse:

"We did esteem Him *stricken*, *smitten of God*, and afflicted."

Here is one who was to be stricken, smitten, and afflicted of God.

God would bruise Him.

God would chastise Him with stripes.

He would bear the iniquity of others.

He would be wounded for their transgressions.

And it would *please* God to so bruise Him.

Who is this person who is to suffer the bruising, the smiting, and affliction from God? (and surely no one will question that all this bruising, smiting, chastisement *is* an expression of the wrath and fierce anger of God).

Who is he then who is to endure this fierce anger and wrath of God?

Let the New Testament answer to the Old.

The New Testament tells us that an eunuch, a man of great authority under the queen of the Ethiopians was returning in his chariot from Jerusalem. As he rode he read the *fifty-third chapter of Isaiah.* He could not settle in his mind whether the prophet was speaking of himself or of some other man. At that moment the Evangelist Philip was passing and seeing him read the Scriptures asked if he understood what he read. The eunuch replied that he did not and invited Philip to get up into the chariot by his side and explain if he could the passage. Philip did so, and we are told that he "opened his mouth, and began at *the same Scripture*, that is, the fifty-third chapter of Isaiah, and *preached unto him Jesus*" (Acts 8 : 35).

Demonstration cannot go farther. It need not. It is unanswerable.

The Bible says that God *did* vent His wrath upon His Beloved Son.

As a climax read that terrible passage of the Gospel: "*My God, My God, why hast Thou forsaken Me?*" (Matt. 27 : 46).

He *was* forsaken of God.

There can be no doubt about it.

He says so, and He could neither lie nor be mistaken about it.

God did forsake Him. God forsook Him because He was in the place of the sinner. God forsook Him as His expressed judgment against sin. God forsook Him because He there represented sin, the sin of the sinner. God forsook Him that He might in virtue of that awful anguish not forsake the sinner who should claim the forsaken Christ as his substitute, his offering for sin.

The anticipative cry in Lamentations and this fearful cry recorded by the Evangelist agree in one.

It was the agony of one suffering the wrath of God against sin, and suffering it for others, that God in grace might still be just and save them.

It is under the revelation of this downpour of the wrath of God upon His Beloved Son that we can read and understand in fullest measure the meaning and sublimity of that saying of the Son Himself:

"For God so loved the world, that He *gave* (and "gave" here means to "deliver up") His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

If Scripture says one thing more plainly than another, it is that Jesus Christ came into the world not to be an example in His daily life but to die; that He came to die not as one who was ahead of his times and "was caught by the whirling wheel of the world's evil and torn in pieces," but as a substitute to take the place of the guilty sinner under the just wrath of God. He came to die as a sin-offering, a sacrifice for sin; His blood was shed, His life poured out as an atonement for sin; He died on the principle of "the one for the many": one man sinned and all were made unrighteous; as one man, as the second man, He died that many might be made righteous.

He is set forth in Scripture as a bleeding sacrifice; He becomes a propitiation, a "mercy seat"; on the basis of this perfect sacrifice, this finished offering fully satisfying the Being of God against sin, God is able to justify and accept as righteous all who claim it.

Christ! *The guilty sinner's sinless substitute.*

Christ the one offering once for all.

Christ by His one offering once for all meeting the claims of justice and paying the debt of every sinner who owns that sacrifice as provided of God in grace for Him.

This is what the Bible teaches from Genesis to Revelation in unbroken utterance.

Upon this issue of the sacrifice and blood of Christ the Bible and Christian Science absolutely and hopelessly contradict each other. There is no point of possible agreement between them. If one is right the other is unconditionally wrong and false.

Christian Science says one sacrifice is not sufficient to take away sin and cleanse the sinner before God.

The Bible says the one sacrifice of Christ is all sufficient.

Christian Science says the shedding of Christ's blood was of no avail.

The Bible says without the shedding of blood there is no remission of sins; and that the blood of Christ shed on the cross gives remission and cleanseth from all sin.

Christian Science says God could not vent His wrath upon His Son.

The Bible says He did so vent His wrath.

Christian Science says the venting of His wrath would be divinely unnatural.

The Bible says the venting of His wrath upon His Son was the infinite and divine proof of how much He loved man and would save him; not even sparing the Son of His love.

Christian Science says this doctrine of the wrath of God vented on His Son is a man-made *theory*.

The Bible proclaims it a fact invented, inspired and recorded of God.

The blood of Christ, the blood of a *divine sacrifice*, that is the testimony of the Bible.

The blood of Christ! *Nothing more than His unwise life as He sometimes lived it on the earth.*

That is the testimony of Christian Science.

If you accept the Bible you accept the blood of Jesus as your sacrificial ground of approach to God and you glorify the grace and love of God.

If you accept Christian Science you deny the blood of

Christ as your sacrificial ground of approach to God and you reject His saving grace and love.

"He that despised Moses' law died without mercy under two or three witnesses:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath *counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*" (Heb. 10 : 28, 29).

X

Christian Science and Christ (*Continued*)

"Resurrection; Spiritualization of thought." "His reappearance in *Idea.*"—*Christian Science.*

Jesus saith: "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."—*Holy Scripture.*

X

CHRISTIAN SCIENCE AND CHRIST (*Continued*)

Resurrection, Ascension, Session and Priesthood

IN Christian Science the resurrection of Christ is not a corporeal fact. The apparent body in which He appears on the third day and successive days till His ascension is only the "reproduction" of a former "appearance."

It was not then, as it never had been, an actual material body. It never could have been a material or mortal body because a "mortal body is a mortal belief," and nothing more. It was not "flesh and bones." His saying that it was "flesh and bones" was, as has already been seen, only a concession to the ignorance and error of the hour.

He had a seeming material appearance before His seeming and unreal death. His seeming death led to the final disappearance of His seeming material appearance. After His material disappearance He became an Incorporeal Idea. His resurrection in the last analysis was *mental belief yielding to spiritual understanding.* The corporeal concept, or Jesus, never ascended to heaven. Only the incorporeal, invisible, impersonal idea called the Christ ascended; and this ascension was merely into the realm of a better and more spiritual understanding.

The corporeal Jesus does not sit at the right hand of God in heaven. He does not act there as a high priest on behalf of those who confess Him here. He does not so act because there is no corporeal man to sit in heaven; and even if there were there would be no place for Him to sit; for heaven is not a locality, it is nothing more than a harmonious state of mind.

Thus Christian Science denies the resurrection, the ascension, the session in heaven, and the high priesthood of Jesus Christ.

Let us get the testimony from Christian Science itself.

Miscellanies, page 201, "When Jesus reproduced His body after its burial."

Let it be noted that it was not a resurrection of the body, but a "reproduction."

Now, as matter does not exist; as there is no real body; as it has been declared that the "partial human form which Jesus wore" was such only to "mortal view," and was therefore nothing more than an illusion of the senses, a "reproduction" signifies that Jesus reproduced not a body that had been put to death but the appearance of a body.

And this conclusion is inevitable from the proposition of Christian Science that Christ never really died and that Jesus was only a corporeal concept and not a fact.

Christian Science therefore teaches the reproduction of a non-existent body and not the resurrection of the actual body of Christ.

Christian Science and Health, page 347, "The resurrection of the great demonstrator of God's power was the proof of His final triumph over body and matter."

This confirms and illumines the conclusion that the resurrection of Christ was not the resurrection of the body.

The resurrection of Christ is the proof that He rose above false belief in matter; that He rose above obligation to bodily form—to all the falsehood of matter.

The ordinary concept of resurrection is the triumph of the body over death and the grave; the triumph over disorganization and final corruption; in short, the triumph of material organization itself. But the resurrection which triumphs over body and matter is a resurrection which proves there is neither body nor matter.

Christian Science, therefore, teaches that the resurrection of Christ is a resurrection in which *the body of Christ does not rise.*

Christian Science and Health, page 490, "Our Master reappeared to His students; that is, *to their apprehension*, He rose from the grave on the third day of His *ascending thought*."

1. He appeared to His students.
2. He reappeared only to their *apprehension.*
3. It was the third day.
4. It was not the third day of the week, but the third day of His ascending thought.
5. It was the third day, not of His *ascending body*, but His *ascending thought.*

Christian Science and Health, page 348, "The magnitude of Jesus' work, His material disappearance before their eyes, His *reappearance in idea*."

Christian Science and Health, page 572, "Resurrection (is) *spiritualization of thought; material belief, yielding to spiritual understanding*."

Here at last the veil is put aside.

Everything about resurrection is now clear and simple.

1. The resurrection of Christ was the spiritualization of His thought; not the rising of His dead body, but the spiritualization of His thought.

The thought of Jesus which had heretofore been more or less materialistic now becomes spiritual.

2. The resurrection of Christ was material belief yielding to spiritual understanding.

The resurrection of Christ was not the rising of the body from the place of death, it was the deliverance of His mind from the false beliefs which so far had clung to Him.

As He did not always during His earthly life rise superior to material beliefs ; as He did not always rise into the full demonstration of spiritual power, He was still to a greater or less degree under the error and dream of death ; but the moment He repudiated from His consciousness all belief in material things He was in a state of resurrection ; the moment He fully and clearly saw that matter does not exist He was a risen man ; or, rather, a risen idea.

Christian Science and Health, page 351, "He proved to the physical senses, after His resurrection, that His body was not changed until He Himself ascended,—or, in other words, rose *even higher in the understanding of the spirit.*"

Notice the concluding phrase, "until He Himself ascended, or, *in other words*, rose even higher in the understanding of the spirit."

The parenthetic portion of the sentence defines the ascension as *a higher understanding of the spirit.*

It is not the ascension of a body, a body of flesh and bones, into heaven ; it is the mental action of Christ rising to a higher apprehension of the truth in the divine mind. It is the Christ idea finding its level in the instruction and knowledge of the spirit.

Page 351, "His unchanged physical condition, after what *seemed to be death*, was followed by His exaltation above all material conditions—and explained His ascension."

1. His physical condition was unchanged after death.
2. It was unchanged because His death was not death —it only "seemed" to be His death.

Unity of Good, page 78, "In Science (Christian Science)

Christ never died . . . the fleshly Jesus *seemed* to die, though *flesh never had life.*"

The ascension of Christ was the ascension of that which had never died.

It was the ascension of that which never died because it never had life.

It was not the ascension of a body; for the body, like the death of it, only "seemed" to be; and this seeming was only in the vision of "mortal view"—another name for false belief.

Christian Science and Health, page 339, "He would disappear to material sense, in that change which has since been called Ascension."

Ascension is disappearance from material sense.

Disappearance from material sense in Christian Science signifies the repudiation of material existence, the denial of matter. The ascension of Christ, therefore, is His exaltation in mind and spirit, in the power of His inner consciousness, above the falsehood and unreality of matter.

Page 187, "Heaven is not a locality, but a state in which Mind, and all the manifestations of Mind, are harmonious."

The ascension of Christ did not take place to any locality beyond this earth. He did not ascend from this world and enter another somewhere in the stellar universe and sit down at the right hand of God.

He did not, primarily, because He had no body in which to sit, but conclusively, because heaven is not a place but a state of mind.

Page 229, "Jesus and the Christ, continued until the Master's ascension; and then the human, the corporeal concept, or Jesus, disappeared; while the invisible, the spiritual idea, or the Christ, continued to exist."

1. Jesus and Christ continued as one till the ascension.
2. At the ascension they separated.

3. Jesus the corporeal concept "disappeared"; that is to say, He ceased as a corporeal concept to exist. The *human Jesus was annihilated.*

This is the very word of Christian Science:

Christian Science and Health, page 229, "*Not that the human Jesus was eternal.*"

If the human Jesus was not eternal then there came a moment when He ceased to be; to cease to be is to be annihilated; thus Christian Science teaches that Jesus was annihilated; *He does not exist to-day.*

4. The Christ, the spiritual, invisible, impersonal idea continued to exist.

5. The ascension of Christ was the ascension of an invisible, impersonal idea.

The ascension of Christ is the ascension of an idea and nothing more.

Clearly, plainly, Christian Science denies the bodily resurrection of Christ; denies His bodily ascension into heaven; denies that He sits in bodily form in heaven and, by so much, denies His heavenly priesthood.

According to Christian Science heaven does not contain a risen, glorified and immortal man, who fills the office of priest; who liveth to make intercession; whose presence in heaven is the guaranty of the believer's acceptance before God, his right to draw near and worship.

There is no deathless man in heaven to whom we may turn and present the needs of the soul; a man who carried up thither with Him the experience of our infirmities which He learned during His sojourn here, able to help us in every time of need, a friend at court; one who lives as our character and reputation in the Holy of Holies; one who is our forerunner, the continual prophecy to God the Father that other sons girt like Christ with immortal bodies shall some day enter that upper sanctuary and salute Him.

Let us put the statement of Christian Science and the statement of the Bible over against each other.

Christian Science says that in the resurrection Jesus reproduced His body; and that He reproduced it merely to the apprehension of His disciples.

Scripture knows nothing of a reproduction of the body; Scripture knows the resurrection of the body.

This is what Scripture says:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3, 4).

Four things are here said:

1. Christ died.
2. He died a sacrificial death—He died for our sins.
3. He was buried.

It was the burial of a dead body; for only a dead body can legitimately be buried.

That the body was dead is the testimony of the disciple who writes the record of the crucifixion. When the soldiers came to break the legs of Christ and thereby hasten His death they saw that He was dead already. A soldier with a spear or sword pierced His side and forthwith "came there out water and blood," water from the pericardium, the sack of the heart, showing that the heart had been broken, that He was dead before the soldier thrust in his sword.

He was dead beyond a doubt.

4. He rose from the dead.

He rose in the body which had died. He did not "reproduce" it. Reproduction would imply that it had ceased to exist. But it had not ceased to be a real body in the tomb. For three days it remained wrapped in the linen cloths and bandages. It was not a reproduction, but just what the word "resurrection" means—a rising again. It was the rising with renewed life of a body which for three days had been cold, inert and lifeless.

Christian Science says the resurrection of Christ was the proof of His final triumph over body and matter; the proof that there was neither body nor matter.

The Bible declares positively that the resurrection of Christ was not the triumph of Christ over His body, but the triumph of the body of Christ over death, dust and the grave.

Hear what Scripture says.

Nay! hear what Christ Himself says, speaking anticipatively through the prophet of His own resurrection:

"*My dead body shall arise*" (Isa. 26:19).

To the disciples after the resurrection He said, "*It is I Myself.*"

He did not mean merely, this My personality, My identity in spirit; He disclaimed identity in spirit alone; He said: "A spirit hath not flesh and bones as *ye see Me have.*" He was drawing attention to the identity of His *body.*

See how He draws attention to this bodily identity.

After saying this is "I Myself," in order that He may prove that it is He, His very self, He says: "Handle Me and see."

And what "Me" does He want them to handle and see?

Is it the invisible, impersonal idea? The very statement makes the proposition absurd. That which is invisible cannot be seen; and that which is impersonal cannot say, "It is I Myself."

Neither can a spirit be handled!

What then was the—*Me*—they were invited to handle and see?

He Himself leaves us in no doubt.

Listen:

"*And when He had thus spoken, He shewed them His hands and His feet.*"

The identity to which He drew the attention of His disciples was in His *hands* and His *feet: and hands and feet belong to the body.*

He was endeavouring to establish before them not the fact that He was the same spirit who had dwelt in bodily form among them, but that this was the very body in which His spirit had dwelt; that this was the very body that had been nailed to the cross; that this was the very body that had been taken down amid tears and with broken-heartedness laid in the Roman sealed tomb.

But He proceeds to prove this identity in a still more startling way.

He actually eats broiled fish and an honeycomb before them.

Either He did eat or He simulated eating.

If there is one element of simulation in the whole thing, then the scene is no better than the coarsest jugglery, not worthy even the hypnotic manifestations of Eastern fakirs and the confessed deceptions of paid magicians.

If Christ did not eat He was acting the basest kind of a lie.

It makes one shudder even to suggest it; and yet, the logic is inexorable.

Either Christ really did eat or He did not.

To suppose even for a second that He did not eat is beyond all bounds.

To say that He did not eat is to say what is under the circumstances unthinkable.

The record says He *did* eat.

The record is the record of truth. It tells the truth.

Christ really did eat. He was demonstrating to His disciples the reality of His body and the identity of that body with the one in which He had been crucified.

The whole scene cries aloud that when Christ rose from the dead He rose in the body in which He had died.

To Thomas who was unwilling to believe in the resurrection of Christ unless it was corporeal; and who was unwilling to believe in the corporeal resurrection of Christ till he had handled and touched the body, seen and felt for himself that it was the very body he had known in life and had seen nailed to the cross, Jesus said, when He met him:

"Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing" (John 20 : 27).

What is all this effort on the part of the risen Christ?

Is it the endeavour to make Himself invisible?

In the nature of the case, No!

Is it the endeavour to impress upon the disciples that He is impersonal?

Surely not.

Is He seeking to disabuse their minds concerning the reality of matter?

Nay! on the contrary, He is using the most astounding means and going out of His way to confirm their belief in the reality of matter, in the material reality of His own body.

Exhorting the disciples to handle Him and see; bidding them thrust their hands into His wounds; inviting them to believe the wounds are there; eating and drinking before them and emphasizing these actions by the declaration that it is He Himself; and that *He is not a spirit but a person of flesh and bones!* what is all this but a supreme effort to prove, not that in resurrection He had triumphed over body and matter, but that His body constituted of matter, of real flesh and bones, had triumphed over death, the grave and corruption?

He was showing them a new thing, a wondrous thing, the triumph of the body over death, and that resurrection meant the rising of the body to new and deathless life. In that little room on that Sunday night where the few lights made the darkness visible, and made manifest the fear and doubt of the disciples, He was bringing life and immortality to light.

Concerning this resurrection the Apostle Peter says:

"Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who DID EAT AND DRINK WITH HIM AFTER HE ROSE FROM THE DEAD" (Acts 10 : 40, 41).

To Peter this participation in eating and drinking was a witness that the body of Christ had triumphed over death and the grave; not that Christ had triumphed over His body, proving that there was neither body nor matter.

And in order that he may convince those to whom he speaks that the body of Christ had risen and that it was composed of real matter, he tells them that the disciples did eat and drink with the Lord after His resurrection from the dead.

The Son of God Himself and the Apostle Peter could have taken no surer way to convince the disciples and all hearers that the body was a real, actual body of flesh and bones after the resurrection.

Thus the Bible says that the resurrection of Christ was not the triumph of Christ over His body and matter; it was the triumph of Christ's material body over death, and the demonstration that resurrection and a spiritual state do not destroy or deny material organization. It is the high and lifted rebuke to the idea that matter is sinful in itself, and that eternal life and spirituality cannot be clothed with deathless matter.

Christian Science says that Christ rose from the dead the third day of His ascending thought.

This is practically repeating that the resurrection of Christ was not the resurrection of the body but the higher rising of His thought : the greater elevation of His spiritual idea.

It makes the third day the continuance in the process by which His thought arose to greater elevation.

But the Bible says it did not take Christ three days to rise.

He was not passing through any process of resurrection during three days.

It was not the third day of His ascending body.

It was the third day since He died ; and on that third day alone He rose from the dead.

The resurrection not only ended on that day ; it *began* on that day.

And He foretells this third day Himself.

"And they shall kill Him, and the third day He shall be raised again" (Matt. 17 : 23).

It was on the morning of this third day that He met the women who had been to the sepulchre and found it empty ; and He said to them :

"All hail. And they came and *held Him by the feet*, and worshipped Him" (Matt. 28 : 9).

It was Jesus, not an idea who met them.

It was Jesus and not an idea who said, All hail.

And the women stooped down and held, not the feet of an idea, but the feet of a bodily man.

This was the third day illustration that the resurrection was real.

These women were worshipping not an ascending thought which had taken three days to rise, but a man whom they loved, and whose feet they had seen nailed and bleeding on a Roman cross.

Christian Science says the resurrection of Christ was spiritualization of thought ; material belief yielding to spiritual understanding.

In this final definition of resurrection Christian Science denies point-blank the resurrection of Christ and the resurrection of the dead.

Over against this denial which would destroy the body of Christ forever, it is sufficient to make the final and general statement of Holy Scripture :

" *Now is Christ risen from the dead* " (1 Cor. 15 : 20).

Christian Science says the *ascension* of Christ was the rising into a higher understanding of the spirit.

The Bible says the ascension of Christ was the rising up from this earth into heaven.

Christian Science says the actual body of Christ never ascended into heaven.

The Bible declares He ascended into heaven in the very body in which He rose.

It is Luke who writes the record.

It is Luke who has given the record of the "flesh and bones" scene.

In closing his inspired account of it, he says :

"And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.

"And it came to pass, while He blessed them, He was parted from them, and *carried up into heaven* " (Luke 24 : 50, 51).

It was a man of flesh and bones then who was carried up into heaven.

This is the man whom Stephen saw standing on the right hand of God.

This is the man who spoke to Paul above the Damascus gates and who appeared in a glorified bodily form to John in Patmos.

A real, corporeal Jesus Christ.

Peter says that Jesus Christ has gone into heaven, and "is on the right hand of God" (1 Peter 3 : 22).

And this Christ gone into heaven and sitting on the right hand of God is the Christ of whom the Apostle speaks on the day of Pentecost, demonstrating that His body did not see corruption; that in an incorrupt *body of flesh He now sitteth on the throne of God.*

But Christian Science says heaven is not a locality; heaven is only a state of mind.

The Bible says heaven is a locality.

Listen to the word of the angels:

"This same Jesus, which is taken up from you into heaven" (Acts 1:11).

Notice the prepositions, *up* and *into;* these stand in all language for locality.

"The heaven for height, and the earth for depth" (Prov. 25:3).

If "depth" signifies locality for earth, then "height" represents locality for heaven.

Says the Apostle Paul: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such an one caught up to the *third heaven*" (2 Cor. 12:2).

If this does not set forth locality there is none anywhere.

Listen again:

"Christ is not entered into the holy places made with hands, which are the figures of the true; but into *heaven itself*" (Heb. 9:24).

The holy places were localities. They were types of a locality. They were types of heaven itself.

Elijah the prophet proved the locality of heaven.

"Elijah went up by a whirlwind into heaven" (2 Kings 2:11).

Elijah went up in his living, material body; so did Enoch centuries before.

Hear what the Son of God Himself has to say about heaven:

"Let not your heart be troubled: ye believe in God, believe also in Me.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:1, 2).

1. The Father of Christ is God the Father.
2. God, the Father, has a house.

A house is a dwelling-place.

If God, the Father of Christ, has a house, then God has a dwelling-place.

Solomon declares that God has a dwelling-place, and that this dwelling-place is heaven.

This is what Solomon says: "O Lord my God—hearken unto the cry and the prayer which Thy servant prayeth before Thee. . . . *Hear Thou from Thy dwelling-place, even from heaven*" (2 Chron. 6:19–21).

3. In the Father's house or dwelling-place are many mansions, houses, or dwelling-places.
4. Jesus has gone to prepare one of those places in the Father's house—in heaven.

A place in heaven signifies that heaven itself is a place; and what is place but locality?

All the testimony of the Bible bears witness that heaven is a locality. It is specially God's dwelling-place; the special dwelling-place of His glory and majesty. Enoch and Elijah are there. Those who depart to be with Christ are there. Angels who are of a higher order than man, and who are called men, are there. Jesus Christ in His glorified immortal body is there. It was up into heaven He went. It is in heaven He sits. It is from heaven He is to come in all the realness of a body that every eye shall see.

If heaven is not a locality as genuine and as well defined as this earth, then the language which is used to describe locality in this world is in default: language is meaningless.

Jesus Christ speaks from heaven and closes the issue concerning locality.

He says:

"*I am set down with My Father in His throne*" (Rev. 3:21).

In the very nature of the case Christian Science has nothing to say of the priesthood of Christ in heaven.

Priesthood requires embodied manhood and a locality in which to exercise the office; in Christian Science there is neither a heaven nor an embodied man.

But the Bible is filled with testimony concerning the priesthood of Christ in heaven.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14).

1. We (we who believe) have a great high priest.

2. He has passed into the heavens, that is, *through* the heavens, as the high priest on earth passed through the veil to the throne of God, the Most Holy Place.

3. He is the Son of God.

4. He is Jesus. He is so-called, the corporeal, the real, the embodied Jesus.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil [that is heaven];

"Whither the forerunner is for us entered, *even Jesus*, made an high priest forever after the order of Melchisedec" (Heb. 6:19, 20).

1. Jesus has entered within the veil.

The priest who passed within the veil of the Tabernacle found himself in the Most Holy Place. The Scripture tells us that this most holy place is a figure or type of heaven. "Christ is not entered into the holy places made with hands, which are the figures of the true; but *into heaven itself*" (Heb. 9:24).

When Jesus is said to have entered within the veil it is the Spirit's way of saying He entered into heaven itself.

And who is He who is entered there?

"*Even Jesus.*"

2. He is entered there as the forerunner of the believer.

3. He is there as his high priest.

"We have such an high priest, who is set on the right hand . . . of the majesty in the heavens" (Heb. 8:1).

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

He is in heaven as the believer's advocate and surety, his friend at court.

Under the Levitical dispensation the priest wore garments of beauty and glory. He wore the names of the children of Israel on his breastplate and on the onyx stones or buttons of his shoulders. He had a mitre on his head with a plate of gold bearing the inscription "holiness unto the Lord." After he had in his spotless garments of white linen made the typical atonement on the day of atonement, he put on the garments of beauty and glory and thus personated collective Israel before God.

God saw all Israel in the beauty and splendour of a high priest who had made atonement for them. As such he became their intercessor and advocate before God. He interpreted them to God and brought blessing down from God to them.

The Bible teaches us that all this type was fulfilled in our Lord Jesus Christ.

Having offered Himself as the victim; having risen from the dead in the body which He offered on the cross to bear our sins; and having entered heaven and made atonement there as the high priest in Israel did in the Most Holy Place by the sprinkling of the blood, now clothed in the garments of beauty and glory, the splendour of His immortal body and the selfhood He had with the Father before the world was, He represents all those who have owned and confessed Him as the crucified and risen. He is in yonder heaven as their surety, as the guaranty that like Him some day they shall shine in the beauty of His immortality, as even now they are recognized clothed with His righteousness and holiness. In yonder heaven He is their character and reputation.

Their standing before God is in Him. In His name alone can prayer be offered. He takes the believer's prayers and mixing them with the fragrant incense of His own perfect sacrifice makes them acceptable before God.

He is there as the witness that some day the believer will enter heaven and be like Him. He is the sample man of the ages and the prophecy and proclamation of what the believer shall be. He is the pledge in heaven that the believer shall see Him as He is, be with Him, and be like Him.

Christian Science knows nothing of all this.

Concerning the priesthood of Christ in heaven its pages are like a Sahara blank.

There is no heaven.

There is no risen man in heaven.

There is no corporeal Christ.

Jesus has disappeared forever.

The only thing that has risen and ascended is an idea.

And this invisible, impersonal idea has ascended only into the "higher understanding of the spirit."

Standing by the grave of Jesus of Nazareth or looking up into the far sweep of the heavens, Christian Science bids us like Mary of old cry out, "*They have taken away my Lord, and I know not where they have laid Him*" (John 20 : 13).

It is evident therefore that on the issue of the resurrection, ascension, the session, and high priesthood of Christ in heaven, there is between Christian Science and the Bible a "great gulf fixed."

Christian Science denies these four great facts completely.

There is no living, palpitating, corporeal Jesus in heaven acting as the Christian's high priest, advocate, intercessor, and unfailing friend.

The exhortation in Hebrews 4 : 16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," an exhortation so full of meaning and encouragement to the Christian, has no meaning whatever to the Christian Scientist.

If you accept the Bible; if you believe in Him whom it presents, and *as* it presents Him, then there is for you in yonder heaven of God, a Saviour, a high priest, a matchless friend to whom you may go and pour out your heart's need; one who, some glad day, will come to translate you to His side, make you like Him, and bring you forth to share in the glories of His unfolding and eternal kingdom.

If you accept Christian Science, there is no living, corporeal, personal Saviour in heaven for you.

He does not exist!

There is only an invisible, impalpable, impersonal idea.

Heaven!

Nay!

There is no heaven for you as there is no Saviour!

XI

Christian Science and the Devil

"Another illusive personification, named Satan."—*Christian Science.*

"Satan himself."—*Holy Scripture.*

XI

CHRISTIAN SCIENCE AND THE DEVIL

IF Christian Science denies the corporiety of Christ, with equal positiveness it repudiates the personality of the devil.

The truth concerning the devil is to be found by dropping the first letter of the word. The devil is evil and nothing more. But as there is no evil, as evil does not exist at all, there is no devil, even when the name is spelt with an e.

Nevertheless, Christian Science speaks of the devil as illusive, impersonal evil.

Miscellanies, page 191, "By omitting the first letter (of devil or devils) the name of his Satanic majesty is found to be evils, apparent wrong traits."

Christian Science and Health, page 81, "Another illusive personification, named Satan."

Impersonal evil, that is the Christian Science devil!

And this proposition is terrific and far-reaching in its effect upon the character and personality of the Christ of God.

The effect may be seen by applying it to the temptation of Christ. If the devil who tempted our Lord upon the Mount was not a person; if it was evil only that tempted Him, then the evil came from within; it came from Christ Himself, from His own mind. And as evil, according to the final analysis of Christian Science, is the motion of mortal mind, is false belief, then the temptation was the movement of mortal mind in Christ, the assault of His own false and sinful belief, or His blind, false belief in sin.

On the basis of this startling proposition Jesus tempted Himself. The conversation He held was not with a personal devil but with Himself, with His own mind. It was the internal struggle of a man who had glimmerings and concepts of truth and who sought to overcome His material consciousness, His sense of matter and sin.

What a picture this is of one who is said to be the Son of God; who is said to have been wrought in the Virgin's womb by the Holy Ghost; and who at His birth is called that "Holy Thing," and the "Holy Child Jesus."

If the devil is impersonal there can be but one conclusion, the temptation of Christ was wholly subjective. If it was subjective, the suggestion of evil from within, then Jesus had evil, error, sin within Him; evil, error and sin which it was necessary that He should overcome before He could take His place as the Christ of God.

Such a conclusion denies His original conception through the Holy Ghost; it makes the appellation, "Holy Thing," a misnomer.

But the proposition that the devil in the temptation scene was impersonal not only strikes a blow at the moral and spiritual integrity of the Christ and makes Him in His origin a fallible being, but deals a blow at His personality.

Admit for one moment that the devil who spoke to Jesus was not personal, then by the same token the Jesus to whom the devil spoke was not personal.

The language which presents the personality of Christ in that memorable interview can no more be interpreted and accepted for personality than the language which indicates the personality of the devil.

They stand or fall together.

You cannot sunder them.

Deny personality to the devil, you must with equal logic deny personality to the Christ.

Behold then the pass to which this denial of the personality of the devil brings us.

An impersonal devil demands an impersonal Christ.

An impersonal devil is an impersonal evil, and impersonal evil is impersonal idea.

An impersonal Christ is equally impersonal idea; and this impersonal idea being the contrast of impersonal evil is impersonal good; as the issue is between Christ and the devil, then Christ is nothing more than the idea of good struggling upward through the natural idea of evil.

This is the teaching of Christian Science carried to its logical conclusion.

And Christian Science does not shrink from that conclusion.

Hear its own words:

"Jesus and the Christ, continued until the Master's ascension; and then the human, the corporeal concept, or Jesus, disappeared; while the *invisible*, the spiritual *idea, or the Christ*, continued" (*Christian Science and Health*, page 229).

But the Bible meets the issue and without hesitation proclaims the personality and reality of the devil.

According to the Bible record the Son of God gives him the title and place of personality. He speaks of him as the "Prince of this world."

"The prince of this world cometh, and hath nothing in Me" (John 14 : 30).

"The prince of this world is judged" (John 16 : 11).

He is called the "God of this world."

"The God of this world" (2 Cor. 4 : 4).

He is said to be the "Prince of the power of the air."

"The prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2 : 2).

He is a prince; he has powers in the air, the atmosphere.

He is a spirit.

He has power over the forces of nature.

He has power over disease; he can produce it.

This is seen in the story of Job.

Job is presented as a man perfect and upright, one who feared God and eschewed evil.

The devil becomes his accuser before God.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

There can be no question as to the endeavour of the record to represent the "sons of God" as personal.

The language which presents Satan to view has equal force for personality: "Satan came also among them."

"And the Lord said unto Satan, Whence comest thou?"

The personality of Satan is recognized and proclaimed by the Lord.

He asks a question; He uses the personal appellative, "thou."

Satan answers that he has been going to and fro in the earth.

The Lord inquires whether he has seen His servant Job and what he thinks of him. Satan answers that Job is living to all appearances righteously; but that his righteousness ought not to be spoken of as meritorious, seeing that God had surrounded him with a hedge of His providence and blessed him in all his ways. He declares that this goodness and devotedness to God will crumble away the moment he is touched or made to suffer. He assures the Lord that the very instant Job fails to find personal and material benefit in serving Him; the moment he enters the path of trouble he will curse the Almighty to His face.

"And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

We are told that Satan "went forth from the presence of the Lord."

He goes commissioned to test Job.

The consequences of being in the "hand" of Satan are now seen.

Robbers invade the home of his sons, take away their cattle and slay the servants. While messengers are recounting this disaster another comes to tell Job that a storm of lightning has struck the sheep and killed both them and the shepherds who tended them. A third messenger brings the news that a second band of robbers came and took away the camels, killing the men who guarded them; but this is not the end of the woe; a fourth messenger brings word that while a feast was being held in the eldest brother's house and his sons and daughters were gathered there enjoying themselves, suddenly a great whirlwind swept down upon the house destroying it and bringing death to all.

These disasters are seen to be the direct consequence of Satan's action.

Here is the operation of something more than subjective evil; here is a power that combines circumstances, relates individuals to each other, and manifests control over nature's forces.

None of this operation can be ascribed to impersonality any more than it can be set down to accident or fortuitous combination.

The premise is that Job and all he had was put over into the hand and disposition of Satan.

And Satan is seen responding intelligently and personally.

If personal power is not set forth in this narrative it is not to be found on a single page of human history.

But not only is Satan seen exercising power in this direction, he is shown as causing sickness and disease.

He has failed so far to lead Job to curse God ; and the Lord brings home to Satan this shining evidence of Job's faithfulness.

"And Satan answered the Lord, and said, Skin for skin ; yea, all that a man hath will he give for his life.

"But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face.

"And the Lord said unto Satan, Behold, he is in thine hand ; but save his life.

"So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown" (Job 2 : 1–7).

That Satan, the devil, has power to inflict disease is the testimony of the Son of God Himself.

He was teaching in a synagogue on the Sabbath day ; there was a woman there who had had an infirmity for eighteen years and was so bowed with her sickness and weakness that she could not stand up straight. With a word the Lord loosed her from her infirmity and immediately she was made straight.

The ruler of the synagogue was indignant that the Lord should have performed this healing on the Sabbath day. In response to him the Lord says :

"Ought not this woman, being a daughter of Abraham, *whom Satan hath bound, lo, these eighteen years*, be loosed from this bond on the Sabbath day?" (Luke 13 : 16).

Not only has Satan power over the air, over winds and storms, over the circumstances of life, over disease ; he has the power of death.

"Forasmuch then as the children are partakers of flesh and blood, He (Christ) also Himself likewise took part of the same; that through death He might destroy him that had the *power of death*, THAT IS, THE DEVIL" (Heb. 2:14).

He can transform himself into an angel of light.

"For Satan himself is transformed into an angel of light" (2 Cor. 11:14).

He has his ministers who preach righteousness.

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Cor. 11:15).

If Satan transforms himself into an angel of light it is logical that his ministers should become preachers of righteousness; but in the nature of the case the righteousness they preach will not be the righteousness of God. The righteousness of God is that which comes alone by way of the blood. It is a righteousness without blood which the devil inspires his ministers to preach.

The devil has his angels.

"The devil and his angels" (Matt. 25:41).

He is called the Accuser of the brethren.

"The accuser of our brethren . . . which accused them before our God day and night" (Rev. 12:10).

Precisely as in the book of Job, so in this book of the Revelation, he is shown to have access to the presence of God.

And this word "accuser" stands over against the word "advocate."

And that, in the clearest of logic.

Satan is the Accuser.

Christ is the Advocate who opposes the Accuser, and in the same place, the presence of God. "We have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Let it be noted in passing that it is not merely Christ who is with the Father, but *Jesus* Christ, the man Christ *Jesus*.

Let it also be noted that the accusation of Satan according to Revelation, is in *heaven*, and the context shows that it is a *place.*

If the advocacy of Christ is personal, by what process of sane reasoning can the accusation of the devil be made impersonal?

The devil has children.

"Ye are of your father the devil" (John 8 : 44).

Fatherhood is the characteristic of personality; the children of a father confirm the personalism.

Wicked and sinful as the devil is he has the place of a dignitary in the divine economy.

Listen to the proof:

"Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9).

Let us analyze:

1. There is an archangel called Michael.

The very sentence is redolent of personality.

If the record is at all to be accepted, Michael was a distinct personality.

2. Michael contends with the devil about the body of Moses; and this contention is a dispute. The word for "contending" is the participial form of the verb διακρινω and signifies to "decide"; the word for dispute is the verb διαλέγομαι and means "to argue."

Michael was deciding with the devil upon an issue raised concerning the dead body of Moses. In reaching that decision he argued with the devil.

Look at the statement:

Michael and the devil were holding an argument over the dead body of Moses. We have already seen that the devil has the "power of death."

It is evident therefore that the devil was making an issue for his prerogative in respect to death, his prerogative to corrupt and destroy the body of Moses. It is equally evident that Michael for some special reason was disputing that right and seeking to withhold the body from the final action of the devil.

If we sought for a scene which would demonstrate that there is such a thing *as* personality we could ask nothing stronger or more dramatic than this. If this scene does not make for personality in the devil, then there is no language by which the personality of any being can be set forth.

3. Michael dares not bring against the devil a railing accusation.

And the context shows why.

Jude has been writing of those who speak evil of dignities. And then he says: "Yet! Michael the archangel . . . durst not bring against him (the devil) a railing accusation."

He durst not because he owned and recognized the dignity of the devil. This dignity was so great that he could not use hard or bitter speech against him; he spoke in chosen and exalted terms: "The Lord *rebuke* thee."

The word Jude uses for "dignities" signifies "majesty."

Michael recognizes that the devil, fallen, sinful, wicked as he is, has majesty, office and power.

It is not within the scope of this work to set forth the complete teaching of the Bible concerning the devil; to show how God created him in beauty, wisdom, perfection and might, making him the ruler and representative over the world before the creation of man; how he snatched at equality with God and fell; how he resented the creation of man to take his place as the vicegerent of God and planned to destroy him; how he whispered in his soul the temptation by which he himself had fallen, suggesting to man to reach after equality with God. It is not the purpose of this work to show how through this partnership with man he has in measure regained his title of prince and god ; how by and by he will incarnate himself in a person known in Scripture as the Antichrist and seek to lead the world to fall down and worship him under the guise of natural righteousness and the development of human genius; and how at the last he will be overthrown by the revelation of the Son of God from heaven and punished throughout eternity as the criminal of the universe. The special object of this chapter is to show that the devil is not impersonal evil, but a personality of evil as real and definite in his personality for evil as the Son of God is real and definite in His personality for holiness and life.

And the immense scene in which the devil tempts the Son of God is all-sufficient to show that personality.

"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil" (Matt. 4 : 1).

The opening of the scene is abrupt. The action is direct. Jesus is led up to be tempted. There is an agency which leads Him up and there is an agency by which He is tempted. The agency which leads Him is the Spirit. The Spirit is the Holy Ghost. The Holy Ghost is a person. The agency by which He is to be tempted is the devil. There is not a single hint or indication that the agency by which He is tempted is less personal than that which leads Him up to be tempted. Reading the account as it stands, there are three personalities in relation to each other.

Jesus, the Holy Spirit, and the devil.

To deny the personality of the devil is to deny the personality of the Holy Spirit.

To deny the personality of the devil is to deny the personality of Jesus.

To put personality out of this scene is to make personality impossible in any scene.

To make the devil an idea of evil is to make Christ an idea of good.

If one is an idea only, the other is no more.

The personality of each is irrevocably linked together.

The whole integrity of Christ's incarnation depends upon the personality of the devil.

If the devil is not personal then Jesus Christ was not incarnate of God. To be incarnate of God He must be conceived through the Holy Ghost and, therefore, without sin.

But if the devil is not personal ; if he is nothing more in this case than subjective evil, evil within, then Christ was tempted by the evil in Himself. If He had evil in Himself He could not have been conceived without sin ; and if He was not conceived without sin He was not conceived through the Holy Ghost. If He was not conceived through the Holy Ghost then God personally was not in Him, He was not God manifest in the flesh. If He was not God manifest in the flesh, He was not the incarnate Son of God.

But so surely as He was God manifest in the flesh ; so surely as He was God the Son as well as Son of God, so surely He had no evil or sin in Him ; He was essentially holy and divine. If He was essentially holy and divine He could not be tempted of subjective evil ; and seeing He was tempted of the devil, then the devil is not subjective evil but personal evil, a definite and particular person who is evil and evil continually.

Nor is the temptation of Christ set before men as an example of how they may overcome the temptation of the devil.

The temptation of Christ is not meant to be an example to any of the sons of men.

It would be useless folly to make it so.

We are subject to temptation and liable to yield.

The Son of God was not liable to sin; He could not yield.

He was tempted that men might see how perfect He was; that we might see that He is the Second and true man, incapable of sin or failure.

He is tempted that we may see that He is the perfect man and therefore the perfect Saviour of men.

His temptation is a beacon light in a world of sin and sinful failure.

We see Him as one who, having overcome the devil, is able to succour all those who are tempted or who have been overcome by the devil. It was not a test to see whether He would fail, but to show that He upon whom God the Father had placed the salvation of men *could not fail.*

The temptation of Christ is never once held out in Scripture as an example to men. It is held out as the revelation of a personal Saviour who is able to deliver and save those who are tempted by a personal devil.

And thus the Bible teaches in unqualified terms that so surely as there is a personal Saviour there is a personal devil.

The Bible guards the personality and the essential holiness of the Son of God by revealing the personality of the devil and making all the suggestions of evil to originate with him.

If you accept Christian Science you have no choice: you must confess the devil to be impersonal evil.

If you deny the personality of the devil you destroy the infallibility and deity of the Son of God.

If you deny the personality of the devil you make Jesus to be nothing better in His origin than a material man, devoid of spirituality to such a degree that He must needs fight with the sin and evil beliefs within Him.

You answer the question which He once asked and which no one dared to answer then.

This is what He asked :

" Which of you convinceth Me of sin ? " (John 8 : 46).

You answer and say :

"I, O Jesus of Nazareth, I, believing in the doctrine of Christian Science that the devil who met you in the Mount was only subjective evil, I convince you of sin."

This is the answer which every one who denies the personality of the devil makes to Jesus Christ, the Son of God.

XII

Christian Science and Christian Doctrine

"There is no final judgment."—*Christian Science.*

"Judgment to come."—*Holy Scripture.*

XII

CHRISTIAN SCIENCE AND CHRISTIAN DOCTRINE

CHRISTIAN SCIENCE denies every fundamental doctrine of "the faith once delivered to the saints." Openly, more often covertly, it seeks to nullify every element of the Christian System ; thread by thread it unravels the warp and woof of the divine fabric and casts them away till nothing remains.

As already seen, it denies the creation of a material world. It denies that man was formed from the dust of the earth. It denies his fall and the sinfulness of the human race. It denies the existence of sickness and death. It denies the incarnation as an actual, corporeal fact, repudiates the cross as the place of sacrificial death, explains away the ascension as a mental experience on the part of others, destroys the possibility of the priesthood of Christ in heaven, tells us that the heaven into which the risen Christ ascended is nothing more than a condition of the mind, and shows us that the Christ of God is nothing better than an incorporeal, invisible, impersonal idea.

Christian Science denies all the sequential doctrines.

It denies *Justification.*

It denies *Regeneration.*

It denies the *Intermediate State* of the Dead.

It denies the *Resurrection of the Body.*

It denies the *Second Coming of Christ.*

It denies the *Final Judgment* and the *Eternal punishment of the Wicked.*

It denies *Justification.*

Justification is the acceptance of a guilty sinner as righteous before God on the basis of, and through personal faith in, the sacrificial death and shed blood of Jesus Christ.

In the nature of the case Christian Science cannot accept Justification ; whether it denies it or not in so many words makes no difference, it must deny it in principle. It must deny it in principle because Christian Science believes neither in the existence of the sinner nor the fact of sin. If there is no sinner, and if there is no sin, there can be no justification from sin, no justification of the sinner.

Thus by the very logic of its position Christian Science denies the doctrine of Justification.

But the Bible proclaims it.

It proclaims it by all the sacrifices instituted of God in Israel.

Every sacrifice was a prophecy of the sacrificial death of Christ on the cross.

Every time the offerer laid his hand on the head of the innocent victim, confessed there his sin and, when the victim had been slain and its blood poured out, went away free from judgment, he was a type of every sinner who by faith claims the death of Christ as his offering for sin, and is justified before God in the death of his sinless substitute.

But the Bible uses the very term "justified."

"In Thy sight shall no man living be justified" (Ps. 143 : 2).

A living man cannot be justified in God's sight because each living man is under sentence of death : as it is written :

"By one man sin entered into the world, and death by sin ; and *so death passed upon all men*" (Rom. 5 : 12).

Death alone can justify any sinner before God, because death alone can satisfy the demands of righteousness.

In order to be justified, then, the sinner must die, either in himself or in another, in a substitute.

The Bible says God in grace has provided that other.

It is written:

"While we were yet sinners Christ died for us.

"Much more then, being now justified by His blood" (Rom. 5:9).

The blood of Christ stands for His death.

The blood of Christ in Scripture means, as we have seen, the life of Christ poured out in sacrificial death.

It is because Christ is accounted as the sin of the sinner who believes in Him, as his sacrifice on the cross, that the sinner is accounted as the righteousness of God in Him.

Wherefore it is written:

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21).

He who is the very righteousness of God in Christ is justified before God.

"Being justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. 3:24).

The character of this redemption is clearly announced:

"Whom God hath set forth to be a propitiation *through faith in His blood*, to declare, I say, at this time, His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25, 26).

Jesus is a "propitiation," literally, a "mercy seat."

The mercy seat of the Tabernacle was the golden covering of the Ark of the Covenant, the typical throne of God in the Holy of Holies. On the day of Atonement the high priest took the blood of the victim which he had slain and sprinkled it there. In virtue of that typical blood as having met the demands of His justice, God could accept as righteous all who came to Him in the faith of it through the priest.

Christ was the antitypical victim; He shed His blood on the cross as the antitype of the Brazen Altar; risen from the dead and ascended to heaven as the high priest with His blood, He has become the Mercy Seat and, as such, fittingly covers all the claims of the infinite throne against the chief of sinners. The sinner who will come to God by faith in Him, claiming His blood as the blood of sacrifice, will be accepted in virtue of that blood and the faith which confesses the Son of God to be both sacrifice for sin and resurrection unto life; accepted in virtue of the crucified and risen Son of God, the believing sinner is accepted as righteous; he is justified.

The source of this justification is grace.

"Being justified freely by His grace" (Rom. 3:24).

The basis of this justification is the blood.

"Being now justified by His blood" (Rom. 5:9).

The channel and means of personal justification is —faith.

"Therefore being justified by faith" (Rom. 5:1).

This is the Bible doctrine of Justification. It runs like a golden thread through the whole system of divine salvation.

Christian Science denies *Regeneration.*

It is not necessary for Christian Science to deny it in so many formal words. No matter what Christian Science may say about it; even if it should claim to believe in the doctrine, it cannot, and that in the very nature of the case. In the nature of the case Christian Science denies regeneration.

The very definition of regeneration demands this denial.

Regeneration is the generation in man of a new nature which he did not receive at his original birth.

It is the generating in him of a new and spiritual nature direct from God.

It is being born, rather, quickened of God, in contrast to the quickening and birth from mere humanity.

Christian Science cannot accept this definition.

Christian Science must deny it because, according to its fundamental teaching, man is coexistent with God. Man has always preëxisted any *apparent* human birth. His being is one with God. He is holy, sinless, and as spiritual as God.

Evidently, a being who is sinless, who has never been less than sinless, and who is the very express image of God, the reflection of His holiness and the brightness of the divine nature, needs no regeneration, cannot possibly be the subject of a new and higher birth.

Actual new birth, reception of a new and spiritual nature, is unthinkable in Christian Science.

By its own logic and law, then, Christian Science denies regeneration.

In the exact proportion in which Christian Science denies it the Bible proclaims it.

Read the reported scene between Nicodemus and the Son of God.

Nicodemus seeks a night interview with the Master. He comes to Him under the impression that he needs a new doctrine and a new teacher. Jesus abruptly reveals to him that what he wants is a new life and a life-giver. In order to that new life he must be born again, be begotten from above; He tells him that he must be begotten of the Spirit. When Nicodemus in perplexity inquires how this may be, He gives the story of the brazen serpent, declaring that just as that serpent was lifted up in the wilderness and the people got life by looking at it, so He is to be lifted up on the cross as a sacrifice for sin, as the death which meets the penalty against the sinner; and that all who look by faith to Him on the cross will find Him not only a sacrifice for sin, but in view of His resurrection, a life-giver, the giver of new life to all who believe in Him as such.

The new birth comes through faith in a crucified and risen Christ.

And listen to the absolutism of the demand for this new birth.

"Marvel not that I said unto thee, Ye *must* be born again" (John 3:7).

It is the Son of God who legislates this law.

No matter who the individual may be; no matter what the fine character of his human parentage; no matter how good and righteous he may be in himself, and in the eyes of others, he must be born again.

Nay! unless he is born again, he cannot even *see* the kingdom of God, much less enter it.

By its doctrine of regeneration the Bible denies the proposition of Christian Science that man's spiritual life coexisted with God; it denies that man by his human birth is spiritual.

The Bible affirms and reaffirms that the new birth is above flesh and blood and comes only through faith in Christ; as it is written:

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

The Apostle Peter speaks of "great and precious promises; that by these ye might be partakers of the divine nature" (2 Peter 1:4).

1. There was a time when they were not partakers of the divine nature. This is a denial of original spiritual-

ity ; it is a declaration that before regeneration these to whom the Apostle was writing were not partakers of the divine nature.

2. They were to become partakers through the promises ; such promises as : "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Bible denies man's coexistence with God ; denies his spirituality, and declares on the lips of the Son of God that unless he receives a new and spiritual nature he can have no part with God in the kingdom of His glory.

The Bible declares that regeneration is an absolute necessity ; and that this regeneration wrought by the Spirit and the Word can come alone through faith in a crucified and risen Saviour.

"The gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6 : 23).

It is not possessed by man at birth ; it is a gift from God ; it comes through our Lord Jesus Christ ; through the Spirit and the Word He generates it in believers ; through Him they are begotten again, regenerated.

Yes ! The Bible insists on regeneration ; without it no man can be saved.

Christian Science denies the *Intermediate State.*

The intermediate state is the state between death and resurrection ; it is the state of the disembodied dead.

In Christian Science there is no such thing as death ; a human body never dies.

If there is no death there are no disembodied dead and of course there can be no state of the dead.

The Bible says there is an intermediate state of the dead.

There is an intermediate state for the Christian dead.

Says the Apostle :

"Having a desire to depart, and to be with Christ" (Phil. 1 : 23).

By "departure" he means to go out of the flesh; to die and in his disembodied state to be with the Lord.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5 : 8).

1. He is willing to be absent from the body; literally, absent from his home in the body.

He looks upon the body as distinct from himself; it is simply the house in which the soul dwells.

2. He is willing to be present with the Lord after he is "absent from the body." And what is *absent from the body but disembodiment?* "Present with the Lord," is, literally, "present at home with the Lord." When he is absent from the body, away from that which has been home to him, in his disembodied state he will find another home with the Lord.

Let it be carefully noted that this state is after death and before the resurrection and is therefore a state between death and resurrection—an intermediate state.

The Apostle declares that it is an advance on the present state.

"Having a desire to depart and be with Christ; which is *far better.*"

Other passages might be quoted, but these are sufficient to show that the Bible teaches an intermediate state for the Christian dead.

The Bible says there is an intermediate state for the unrighteous dead.

The Son of God says it Himself.

He says it in the startling picture He gives of the rich man and the beggar Lazarus.

He shows these two men in life; then He pulls aside the veil and shows them existing in a disembodied state.

They are seen to be in hell.

Hell is the word for Hades.

Hades is the abode of the departed dead.

That it is a locality, a place, the words of the rich man most solemnly proclaim :

He is pleading with Abraham that he will send Lazarus to the upper world to warn his five brethren ; "that he may testify unto them, lest they also come into this *place* of torment" (Luke 16 : 28).

And now and here let it be fully understood that before the resurrection of Christ all the dead, righteous and unrighteous, went into Hades, the abode of departed souls.

The righteous went into a portion called in this scene "Abraham's Bosom" ; and by our Lord at another time called "Paradise."

The unrighteous went into a division named by the rich man the "place of torment."

The two places were separated by an impassable gulf.

Christ declared that during the three days in which His body would be lying in the tomb His soul would be in Hades. He assured the repentant thief on the cross that he should that day be with Him in Paradise. (The endeavour to connect this Paradise with the Paradise of the third heavens and the Holy City, New Jerusalem, is a mistake. The Holy City did not exist at that time ; it did not come into existence till after Jesus rose and ascended thither "to prepare a place.")

When Christ rose from the dead He liberated the souls of the righteous dead from Abraham's Bosom and took them up into the "place" now called "Paradise."

"When He ascended up on high, He led up a multitude of captives" (see *margin*, Eph. 4 : 8).

Paul himself is afterwards caught up thither ; he does not know whether in the body or out of the body ; he is caught up into the "third heavens," into "Paradise," and hears words spoken by those dwelling there.

He says he was "caught up into Paradise, and heard unspeakable words" (2 Cor. 12 : 4).

Thus the Bible proclaims the intermediate state a fact.

Not only a state and condition, but place.

There is a place for the departed Christian—the "third" heaven, "paradise."

There is a place for the departed unrighteous; that place is still in Hades, in the underworld; that place where the rich man is.

By this revelation the Bible shows the reality of death in its relation to the body. It shows that at death the soul is separated from the body and continues to exist. It shows there is a distinction after death between the saved and the unsaved. It shows that there is a great gulf fixed between them and that those who have died out of Christ are separated from Him forever.

The Bible in the most solemn and earnest way proclaims the intermediate state.

Christian Science denies the *Resurrection of the Body.* It denies it both for the regenerate and the unregenerate.

In Christian Science there can be no resurrection of the body.

Let Christian Science speak for itself upon this matter of the resurrection.

Christian Science and Health, page 572, "Resurrection. *Spiritualization of thought;* a new and higher Idea of Immortality, or spiritual existence; *material belief, yielding to spiritual understanding.*"

According to Christian Science resurrection is not the rising again of a dead body; it is the *spiritualization of thought.*

This definition applies not only to the resurrection of Christ, but to Christian and unchristian, to saved and unsaved.

There is no resurrection of the body.

This is what Christian Science teaches.

It could teach no less.

Having denied the resurrection of Jesus Christ; having denied that He rose from the dead in a corporeal form; having denied that He ever died in a material body, Christian Science is forced by the logic of its proposition to deny the resurrection of the body either to saint or sinner.

The Bible proclaims the resurrection of the body, both of the righteous and the unrighteous. It proclaims it in the very words of the Son of God Himself.

"The hour is coming, in the which all that are in the graves shall hear His voice,

"And shall come forth; they that have done good, unto the *resurrection of life:* and they that have done evil, unto the *resurrection of damnation*" (John 5 : 28, 29).

1. All are to be raised from the dead.
2. They are to be raised by the voice of the Son of God.
3. There will be those who will take part in a resurrection unto life.
4. There will be those who will take part in a resurrection unto damnation.
5. The resurrection will be the resurrection of the body.

The proof lies in the use of the word "graves." "All that are in their graves shall hear His voice."

The word for "graves" is μνημείοις; it signifies a sepulchre, a tomb.

A sepulchre, a tomb, a grave, is not the place for the soul or spirit; it is the place alone for a dead body out of which the soul has passed.

The Son of God then in this direct statement declares beyond the possibility of a discussion that the resurrection of the dead, both saved and unsaved, will be a resurrection of the body.

The Bible says the body of the Christian who died will be raised.

This body will be raised and made immortal.

The Bible uses its most exultant strains to set before the believer the hope of the resurrection.

This resurrection will not be a pell-mell resurrection; it is a resurrection *from*, or literally, *out of*, from among the rest of the dead. It is a resurrection which takes place before the resurrection unto damnation and is called the "First Resurrection" (Rev. 20 : 5).

The hope and splendour of that resurrection lead the Apostle under the inspiration of the Spirit to write the marvellous passages in the fifteenth of the first Corinthians.

In these passages he shows that the body, however much it may be changed, so that it will not rise as the body that was sown (that is as a mortal body subject to death and corruption), will be the same body as to its identity. It will not be the rising of something which did not exist before; it will be the rising of the body that died.

Hear how he proclaims it:

"It is sown in corruption; it (the same "it" that was sown) is raised in incorruption.

"It is sown in dishonour; it (the same "it" that was sown) is raised in glory.

"It is sown in weakness; it (the same "it" that was sown) is raised in power.

"It is sown a natural body; it (the same body that was sown) is raised a spiritual body."

Whether we can explain this mystery or not, the Bible proclaims it as a fact that the resurrection of the Christian will be the rising again of the body which died.

And the Bible lifts up its voice to proclaim that the resurrection of the body is the triumph of Christ and the Christian over death and the grave; the real, the absolute triumph.

Hear the pæan it sends forth:

"So when this corruptible shall have put on incorruption, and this mortal shall have *put on* immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory.

"O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15 : 54, 55).

Here and here alone is immortality achieved: *the triumph of the body over death and the grave.* And it is this immortal body that the Bible holds out to the hope and cheer of the Christian.

This immortal body is to come by resurrection at the coming of the Lord.

This immortal body is to come by transformation of the living at the coming of the Lord.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ (notice how the corporeal Jesus is in heaven; and there as Lord and Christ)

"Who shall change our vile body (not our vile character and spiritualize our material beliefs; it is not the spiritualization of thought; it is our vile body, literally, the body of our humiliation) who shall change our vile body that it may be fashioned like unto His."

Just stop and take it all in—there are enormous things here—that it may be fashioned into an invisible, spiritual idea? Nay! read out the phrase: "that it may be fashioned like unto His *glorious body.*"

Just note the truths as we go along:

1. We have a Saviour in *heaven.*
2. This Saviour is the Lord.
   This Lord is Christ.
   This Lord Christ is *Jesus.*
3. This Lord Jesus Christ has a body.
4. This Lord Jesus Christ has a *body in heaven.*
5. He is coming from heaven not only to raise the dead bodies of the saints and make them immortal, He is coming from heaven to change the bodies of the living who believe in Him, and so change them that they shall be like His body.
6. This body of Jesus in heaven is a "glorious" body, or literally, a "*body of glory.*"
7. This corporeal Jesus Christ is coming from heaven to give to the Christian dead whom He will raise, and the living Christians whom He will change, a body like His own; He is coming to fashion it into a body of *glory.*

This is the great thing the Bible holds out before the Christian.

Not the spiritualization of thought!

Think of it!

Christian Science says the Lord Jesus Christ is coming from heaven to give spiritualization of thought; to spiritualize material beliefs; to lead men everywhere to deny their own bodies, living or dead, in denying the existence of matter.

Nay! Christian Science does *not* say the Lord Jesus Christ is coming from heaven to do this; it says the Lord Jesus Christ is only a Way-shower; the Lord Jesus Christ is not in heaven; there is no heaven and the Lord Jesus Christ does not exist; the only thing which exists is an incorporeal, invisible and impersonal idea called Christ.

The resurrection is the spiritualization of thought in the believer here on earth within himself; it is the victory of the individual mentally; it is the triumph of the mind over sense; it is reaching that point where the individual can deny in his inmost consciousness the existence of all matter.

But the Bible says the resurrection and transfiguration at the coming will be the exaltation of material bodies transfigured into spiritual bodies. And when Scripture says "spiritual" bodies it does not mean bodies constructed of spirit any more than the risen body of the Son of God, that risen body of "flesh and bones" in which He ate broiled fish and an honeycomb. When the Apostle speaks of spiritual bodies in the resurrection he is contrasting them with natural bodies. And this word "natural," is really "soulical." Before death the body of the best Christian is "soulical." It is under the domination of the soul; it is more the agent of the soul than the spirit. But in the resurrection and transfiguration, the body will be "pneumatical"; that is, under the domination of the spirit; it will be the perfect instrument of the spirit. Whatever the change either resurrection or transfiguration may produce in the believer, his body will be like that of the Lord Jesus; and He Himself has told us that it was "flesh and bones."

Hear Him again, that no darkness may fall across the truth and glory of the coming immortality:

"*A spirit hath not flesh and bones, as ye see Me have.*"

In strong and indisputable language the Bible proclaims the resurrection of the body of the Christian dead.

With equal strength of language it declares the resurrection of the body of the unrighteous.

Christian Science denies the *Second Coming of Christ* as a personal, corporeal, and visible return to this earth.

Christian Science teaches that the second coming of Christ is nothing more than the coming of Christian Science into the mind and apprehension of men.

Christian Science and Health (Index) page 587, "His second coming is Christian Science."

Read it over again so that you may make no mistake. The second coming of Christ is—*Christian Science.*

But the Bible says the second coming of Christ is the coming of Himself:

"For the Lord *Himself* shall *descend from heaven*" (1 Thess. 4:16).

1. The Lord *Himself.* That is not Christian Science; unless we substitute Christian Science for Christ! and *that is just what Christian Science* does in the proposition that the coming of Christ *is* Christian Science.

This is the blasphemy that is held in the heart of the proposition.

The Bible says Christ *Himself.* Christian Science says the coming is Christian Science, and, therefore, Christian Science is Christ. Think of it—Christian Science first fades Christ away into an invisible idea and then says the visible and true Christ coming into the world is Christian Science.

2. The Lord will descend from heaven.

Christian Science says heaven is not a place but a harmonious state of mind. For a moment apply this definition to the descent of the Lord.

Shall we say a time is coming when the Lord will descend from this harmonious condition? The text says He is to descend with a shout, with the voice of the archangel and the trump of God. Is He to descend from this mental state where all is harmony and to do this with a shout, with the voice of the archangel and the trump of God?

To ask these questions is to answer them.

The Bible says the Lord Himself is to descend and He is coming so personally and visibly that every eye will see Him.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him" (Rev. 1:7).

The Bible says when He comes He will descend to a geographical spot, a spot marked on the map; that this spot will be a mountain. It gives the topography of the mountain and says the Lord will stand there with His feet.

"And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4).

Note here:

1. The mount is the Mount of Olives.
2. It is on the east before Jerusalem.

There is no mistaking the locality.

3. He will stand there in the day of His second coming.

In that day His very *feet* will press the slopes of the mountain where once He prayed and sweat great drops of blood.

The Bible says when He comes the second time and stands there He will demonstrate to the assembled tribes, Judah and Benjamin, even as He did to the disciples in the upper room and to Thomas, that He has a real, genuine corporiety.

Listen:

"And one shall say unto Him [in that day when He stands upon the Mount of Olives], What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends" (Zech. 13:6).

1. They will see His hands; He has hands as well as "feet."
2. They will see wounds in His hands, just as Thomas saw them.
3. They will ask Him questions about those wounds.

Now, if He was not material; if He desired to tell the truth, He would say: "I have no wounds and I have no hands;" but:

4. He says He has hands and these are wounds in the hands; and He did receive them; He received them from the house of His friends, even the "House of Israel."

The testimony of the Bible is that the second coming of Christ is personal, visible and corporeal.

In the nature of the case, therefore, the second coming of Christ cannot be Christian Science and, by its own premise, Christian Science has no relation to Christ.

Christian Science denies *The Final Judgment* and the *Eternal punishment of the Wicked.*

Christian Science and Health, page 187, "*No final judgment awaits mortals.*"

The statement is absolute and the reason simple.

Judgment signifies trial, and has respect to those who are under the indictment of sin.

But Christian Science denies the existence of sin and sinner.

Man is coexistent with God. The real man, the spiritual man, is a part of God, sinless and holy.

Such a being can have no indictment against him.

Such a being cannot be brought to trial.

Trial and judgment in his case are unthinkable.

This is not true of one man or one class of men. It is true of all men. In Christian Science all men are of God. All men in the final analysis are as pure as He. All men are, therefore, saved. This is universal salvation. And Christian Science teaches universal salvation. Christian Science teaches that man never has been lost. He has only been befogged with false belief.

In Christian Science there are no wicked persons. There is, therefore, no basis for a final judgment and the punishment of the wicked.

The Bible says there is a final judgment.

It is not necessary here to show that the Bible teaches a judgment seat of Christ at which Christians in their risen and glorified bodies will appear to receive the reward of Christian service; it is not necessary to speak of the judgment of the nations of the Roman earth at Jerusalem when Christ shall sit there in the throne of His glory; nor is it necessary to show how the whole thousand years or millennial reign of Christ on the earth will be a reign of continuous judgment and that the people will learn righteousness through the presence of these judgments: it is all-sufficient to draw attention to the great and final judgment of the terrible White Throne.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

1. The dead stood before God.

Not the dead souls; for a soul cannot organically die.

The previous Scripture tells us who they are.

Read verse five.

"But the rest of the dead lived not again until the thousand years were finished."

The rest of the dead are here contrasted with the dead who took part in the first resurrection.

The "living again" of the rest of the dead signifies the *resurrection* of the rest of the dead.

The dead both small and great who stand before God are "the rest of the dead"; and their "standing" is the significant expression for their resurrection.

These dead, morally and spiritually dead even after their bodily resurrection, rise from the grave in obedience to the voice of the Son of God, fulfilling the prophecy

He made of this hour. This is the resurrection unto damnation of which He spoke.

2. They are judged according to their works.

3. All whose names are not found written in the book of life are cast out to the second death.

Here then is a final judgment, the resurrection of the wicked, and their eternal punishment.

The Apostle writes:

"*So then every one of us shall give an account of himself to God*" (Rom. 14:12).

The Bible says there will be a final judgment and not one soul unsaved of Christ, not one soul unsheltered by His blood, will escape that fearful hour.

Terrible it will be.

Listen:

"In the day when God shall *judge the secrets of men, by Jesus Christ*" (Rom. 2:16).

It is evident that upon every fundamental doctrine Christian Science and the Bible are in absolute contradiction to each other.

They contradict each other point by point.

Christian Science denies justification by every principle of its system.

The Bible proclaims justification as the core of the Gospel.

Christian Science denies regeneration, sets aside the second birth, and does so in obedience to the doctrine that man is and always has been of the divine nature.

The Bible says the natural man has nothing divine in him; he is not spiritual, and must be generated by the Spirit of God, must receive a new and divine nature before he can see the kingdom of God.

Christian Science says there is no intermediate state either for saint or sinner; and says it in obedience to the proposition that there is no death, that a human body never dies.

The Bible says there is an intermediate state both for the Christian and the one who is not a Christian; that the Christian in a disembodied state is in heaven in a definite locality, in a condition which is an advance on this, waiting the glory of the first resurrection and the consummation of immortality.

The Bible says the unrighteous are in Hades, the underworld, in a disembodied state, in a condition which is an advance of sorrow on this, waiting the hour when they shall be summoned forth to the second resurrection and the second death.

Christian Science denies the resurrection of the body both to saint and to sinner; and it does this in obedience to the fundamental plank of a system which denies the existence of matter and therefore the actuality of the body. If there is no actual body there can be no death of the body, and if there is no death of the body there can be no resurrection from the dead.

In Christian Science resurrection is the *denial of bodily existence.*

The Bible proclaims the resurrection of the Christian and of those who are not Christians. It says there is a resurrection unto life and there is a resurrection unto damnation.

The Bible says the resurrection of the Christian is the rising again of the body that died; and the Bible holds out this resurrection as complete triumph of the salvation in Christ.

The Bible proclaims the resurrection of the rest of the dead in the bodies in which they lived, sinned and committed their evil works.

Christian Science denies the second coming of Christ as a personal, visible, and corporeal return to this earth, and substitutes for it the discovery and revelation of Christian Science.

The Bible says the second coming of Christ is the coming of Himself, visibly and corporeally ; and that when He comes He will descend and place His feet on the Mount of Olives which is on the east before Jerusalem.

Christian Science denies the final judgment and the eternal punishment of the wicked ; and it does this in obedience to the proposition that man is coexistent with God in holiness of life and being ; that he is not a sinner ; that sin is a false belief and does not exist.

The Bible says there is a final judgment ; that God will judge the secrets of men, and that every one of us shall give an account of himself to God.

The Bible says that the sinner and the ungodly, all who have not been born again, shall take part in the second death.

If you accept the Bible you must deny every fundamental proposition of Christian Science.

If you accept Christian Science you must deny every fundamental doctrine of the Bible.

If you accept the Christianity of the Bible you deny the Christianity (?) of Christian Science.

If you accept the Christianity (?) of Christian Science you deny the Christianity of the Bible.

XIII

Christian Science and Prayer

"Prayer to a *personal* God is a hindrance."—*Christian Science.*

"For this shall every one that is *godly* pray unto *Thee.*"—*Holy Scripture.*

XIII

CHRISTIAN SCIENCE AND PRAYER

PRAYER in Christian Science is a logical impossibility.

Prayer is the address of one person to another. ①

It is the address of one person called a human being, to another person called God.

In Christian Science neither God nor man has personality.

Man has no distinct personality because he is a part of God ; and God is not a person but a Principle.

That God is not personal is the direct statement of Christian Science.

Christian Science and Health (Index) page 605, "God is an impersonal Being."

Christian Science and Health (Index) page 634, "*God is not a person.*"

Christian Science and Health, page 461, "Man is coexistent with God."

If God is impersonal Being and man is a coexistent part of God, then man is coexistently as impersonal as God.

It is evident, therefore, that as an impersonal being cannot pray to an impersonal being, and prayer is the address of a personal being to a personal being, then Christian Science, which denies the personality of both God and man—no matter what its apparent protestation in favour of prayer may be—cannot believe in prayer.

The Christian Scientist cannot consistently pray to God ② to deliver him from evil ; for there is no evil.

He cannot pray to God to deliver him from sin ; for there is no sin.

He cannot pray to God to deliver him from sickness; for there is no sickness.

He cannot pray to God to deliver him or his friends from death; for there is no death.

He cannot pray that God will guide him through the difficulties and perils of a material world; for there is no material world; there is no material world because a material world must be made of matter and there is no matter; matter is a lie, a false belief, a delusion of mortal mind, a no-thing, non-sense, an unreality.

④ The Christian Scientist cannot pray for an increase in spiritual wisdom or knowledge or power; for the man, the real man, the only man, is wholly spiritual, full of God, and always has been.

The Christian Scientist has no need to pray.

In Christian Science prayer cannot be a cause. It cannot be a mediate or secondary cause, since God's will and way are perfect, unsubject to change, and the spiritual man is a part of that unchanging will and essence.

Thus in Christian Science there is no actual place for prayer.

Let Christian Science bear its own testimony.

Christian Science and Health, page 635, "Prayer to a corporeal God is useless."

The Apostle Paul tells us in Colossians 2:9, that in Jesus Christ now risen from the dead and seated on the throne in heaven, "dwelleth all the fulness of the Godhead bodily."

If the fulness of the Father, Son, and Holy Ghost, be bodily in the Man Christ Jesus, then He is a corporeal God.

This is the confession of Thomas when he meets Him after the resurrection and thrusts his finger into the print of the nails in His hands and the spear wound in the side, and falling at His feet cries: "My Lord and my God" (John 20:28).

And God the Father Himself when speaking to the Son saith: "Thy throne, O God, is forever" (Heb. 1:8).

Beyond all question the Christ who rose from the dead in a body of "flesh and bones," being God, *is* a corporeal God.

Christian Science says prayer to a corporeal God is useless.

Then the prayer of Stephen to the Lord Jesus Christ, "Lord Jesus, receive my spirit," was useless; if it was useless to pray to Him as Lord and God then, it is equally useless to come in His name as God now.

Christian Science and Health (Index) page 635, "Prayer to a personal God is a hindrance."

It is a hindrance because it leads the one praying to be taken up with his own personality and the personality of God.

Christian Science says positively that its followers must not be taken up with personality because such occupation hinders the growth of spirituality.

Miscellanies, page 308, "Intensely contemplating personality impedes spiritual growth. . . . I earnestly advise all Christian Scientists to remove from their observation or study the *personal sense of any one.*"

Necessarily therefore the personality of God.

As God is not a person, to contemplate His personality is to contemplate that which does not exist; to contemplate that which does not exist is to dwell upon and believe in that which is false, and this—of course—hinders spiritual growth.

But it is impossible to pray without being taken up with personality.

The person who prays will dwell on his own personality and personal needs. He will be taken up with the personality of God and the divine ability to supply the suppliant's needs.

Through this reasoning then we reach the conclusion that prayer to a personal God hinders spiritual growth.

And this is the conclusion of Christian Science:

"*Prayer to a personal God hinders spiritual growth.*"

Christian Science and Health, page 317, "'The prayer of faith shall save the sick,' says the Scripture. The only beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body, through a blind faith in God."

Note the statement carefully:

1 The *only* effect of prayer is on the mind.

It does not affect God at all.

It is purely subjective to the individual who believes in prayer.

2. The effect of the prayer is to make the mind operate upon the body and produce the healing.

Instead of God hearing and answering prayer; instead of God acting upon the body and healing it in response to prayer, the whole operation is in the mind of the one who prays or for whom prayer is made.

God is not a factor in the result at all; He is no more a factor than an idol of wood or stone.

3. This operation of the mind on the body is produced through blind faith in God.

That is, the person who prays, or the one for whom prayer is made, is deceived. He thinks God is acting, when, the truth is, *no one is acting but himself;* nothing is acting but his own mind.

He is unconsciously hypnotizing or being hypnotized.

God is wholly outside the process.

Christian Science and Health, page 313, "God is not influenced by man."

As prayer is an endeavour to influence God, and God cannot be influenced, it follows that prayer is a waste both of faith and time.

Christian Science and Health, page 313, "The danger from audible prayer is, that it may lead into temptation."

This is a startling proposition.

The average thought is, that the way to escape from temptation is to find refuge in prayer ; to commit oneself to God in prayer.

It is a startling proposition that prayer to God, audible or otherwise, should lead to temptation and the way of evil.

Christian Science and Health, page 318, "This common custom of praying for the recovery of the sick, finds help in blind belief."

This is repeating what has already been said.

Help does not come from God. It comes from blind belief in God. Blind belief leads the mind into involuntary action. Either the one who prays exercises a hypnotic influence and sends a wave suggestion of healing to the sick, or the sick, yielding to self-hypnotism or both, through belief in God, exercise their own subjective power, comforting themselves with the thought that a personal God has interfered in this special case as a direct answer to prayer.

They are as much deceived as the Hindoo woman who throws her babe into the Ganges and believes she has thereby propitiated her God.

God has made no response to prayer at all. It does not touch Him. It has no relation to Him whatever. The only relation of any kind is the subjective relation to the deceived individual or individuals.

Thus it is clear, no matter what language Christian Science may use to the contrary (no matter though a Christian Scientist should proclaim that prayer was to be "exercised three times a day in the private closet,") it is clear, by every fundamental proposition of Christian Science, that prayer has no place in its system.

Let us hear then what the Bible has to say on the subject of prayer.

The Bible gives a definition of prayer.

It teaches that prayer is the address of one person to another.

It is the address of a personal human being to a personal Supreme Being—even to God Himself.

"Thou shalt make thy prayer unto Him, and He shall hear thee" (Job 22 : 27).

We have here two personal pronouns.

Thou and *Him*.

Thou and *Him* are distinctively personal and never, in any language under heaven among men, is set for principle or impersonality.

In this passage the Bible inclusively declares that God is a person, that man is a person, and that prayer is, therefore, the address of the person called man to the person called God.

"O Thou that hearest prayer, unto Thee shall all flesh come" (Ps. 65 : 2).

The personality of God is exalted and set before the personality of the whole world as the object of final and universal prayer.

"Mine house shall be called an house of prayer" (Isa. 56 : 7).

Those who assembled in the Temple were to remember that it was a consecrated locality from whence prayer on personal lips was to ascend to a personal God ; and it is to be recalled now that when Jesus made a whip of small cords and advanced with a face of divine indignation on the sensual and unworthy money lenders in the Temple, His eyes were flashing and His voice ringing in wrath against them and against even the sellers of doves in the sacred place, because they had forgotten that it was a *house of prayer*.

It is to be looked at and taken home to the heart and conscience that when that Temple stood in Jerusalem, with its golden dome reflecting the splendours of the cloudless sky, it was standing and gleaming there, not merely as a piece of architecture upraised by human hands, but as "*the house of prayer*," ordained of God.

The Bible gives a long list of those who have recognized the privilege and exercised the power of prayer.

Abraham prayed.

Isaac prayed (Gen. 24 : 63, *margin*).

Moses prayed. "And Moses prayed for the people" (Num. 21 : 7).

David prayed.

The Psalms echo with his prayers.

He sweeps his fingers across the harp strings and, while uplifting the song of praise, gives utterance to the voice of prayer.

The Seventy-second Psalm closes with the words:

"The prayers of David, the son of Jesse."

Daniel prayed three times a day (Dan. 6 : 10).

Through the long centuries to the threshold of the New Testament we hear the voice of prayer ascending from the lips of priest and prophet, sage and seer.

The Bible gives us one supreme example of the exercise of prayer.

The Son of God, Jesus Christ Himself, prayed.

Prayer was His constant habit, His unceasing attitude, and unwearied occupation.

"In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (Mark 1 : 35).

"He continued all night in prayer to God" (Luke 6 : 12).

We are told that He offered up "prayers and supplications, with strong crying and tears" (Heb. 5 : 7).

He once prayed while the sweat ran in red blood drops from His brow.

The Apostles prayed.

Peter went upon a house top to pray, away from the noise and bruit of men, where he might look up through the infinite of heaven and speed his thought to the throne of Him who ruleth over all ; to that throne where sat the risen man whom Stephen recognized as the corporeal God to whom he might commit his departing spirit.

Of Paul after his conversion, and as one of the marked signs of it, it is written, "Behold, he prayeth" (Acts 9 : 11).

The Apostles gave themselves at times to united prayer. "We will give ourselves continually to prayer" (Acts 6 : 4).

The attitude of the Apostolic Church was the attitude of prayer.

"These all continued with one accord in prayer and supplication" (Acts 1 : 14).

"And when they had prayed, the place was shaken where they were assembled together" (Acts 4 : 31).

"The house of Mary the mother of John, whose surname was Mark ; where many were gathered together, praying" (Acts 12 : 12).

At Philippi, Paul and Silas went out to a place "where prayer was wont to be made" (Acts 16 : 13).

The arrest of Paul and Silas grew out of an incident which occurred when on their way to prayer.

The Bible is full of exhortations concerning prayer.

The Christian is exhorted to take on the whole armour of God ; among the weapons of his defense against the wiles of the devil is prayer: "praying always with all prayer and supplication" (Eph. 6 : 18).

The Apostle Paul speaking by the authority of the ascended Christ says :

"I will therefore that men pray everywhere" (1 Tim. 2 : 8).

"Be ye therefore sober, and watch unto prayer," is a constant exhortation (1 Peter 4 : 7).

"Continue in prayer, and watch in the same" (Col. 4 : 2).

The Bible records some of the things prayed for, things that are utterly antagonistic and contrary to the principles of Christian Science. The Bible records the interference of divine providence in the healing of the sick.

Jeroboam, king of Israel, had a withered hand as a judgment from God; he called on the man of God standing by his side to pray that he might be healed. He said:

"Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before" (1 Kings 13 : 6).

Christian Science does not believe either in a dead body or death; yet Elisha the prophet prayed concerning a dead child.

The Lord heard and answered the prayer; He blessed the means used and brought the dead child to life again.

The whole testimony of Christian Science is against the fact and idea of sickness. Even if it believed in prayer or gave it the shadow of semblance, it never could authorize its followers to pray that the sick might be healed.

To make such a prayer, to authorize such a prayer, would be sustaining the proposition that sickness is a fact and not a false belief. It would lead the individual to turn more completely to a personal God and depend less upon "healers" and "my system." But the author of Christian Science takes jealous care that undue prominence shall not be given to any God more personal than the author of Christian Science. As already seen, Christian Science discounts any healing result brought about through prayer by ascribing all the efficacy to the action of the therapeutic powers of the mind. In other words, Christian Science positively repudiates prayer for the sick.

But what Christian Science repudiates, the Bible exhorts.

Hear this exhortation inspired by the Holy Ghost.

"Is any among you afflicted?

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

"And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:13, 14, 15).

Here is the recognition of the idea of affliction. Here is the recognition of sickness. This sickness is not to be denied and set aside as a false belief. On the contrary, the idea of the sickness is to be sustained and emphasized. The testimony about it is to be communicated to the official representatives of the church. They are to come together and pray over this sick person for his recovery. They are to intensify his contemplation of personality by conceding to his conviction that he is sick, that it is he himself who is sick. They are to intensify his belief in the personality of God by uniting in this prayer service to God about his bed. They are to own and confess that means may be used; that God will bless means; that God ordains means; and the means are here stated: they are to anoint the sick with oil.

The whole scene is a proclamation that sickness is a fact and that prayer is a final agency under God by which it may be healed.

Christian Science says the only effect of such a prayer will be subjective. It will be wholly in the mind of the one who believes in prayer, his belief that God interferes in answer to prayer.

Christian Science says the healing will not be produced by God, the Lord, but by the operation of the human mind alone; that this healing will demonstrate in the last analysis that the power of recuperation is in the mind. In short, whether the individual understands it or not, it is the human mind rising above the sense of matter and discovering that sickness really does not exist.

But the Bible says:

"*The Lord shall raise him up.*"

It will not be the operation of mind either in the one who prays or the one for whom prayer is made; it will be the action of the Lord Himself acting in sovereign and interfering power and yet acting under the influence of prayer; acting in answer to the heart desire of those who in "blind belief in God" waited on Him as the true physician.

The Apostle Paul exhorts the Philippians to approach God in prayer for everything.

"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

Christian Science cannot pray for the salvation of men. It could not authorize such a prayer from the fact that it does not believe men are lost. What appears to be lost in sin and going the down-grade to perdition even here is but a semblance, a shadow of the man, "anything but a man"; the real man, the only man who exists and who has existed from the beginning as a part of God Himself, is the spiritual man. In the final analysis all men are spiritual. It is impossible therefore that a single soul can be lost or is even for a moment in danger. To pray for the lost; to authorize public prayer for the lost would be to condemn the proposition that God is all and all is God. No! if Christian Science should pray for the lost or attempt to weave in the idea of prayer for the lost, Christian Science would be convicting itself of double dealing and pulling down that which it was at pains to build up.

For Christian Science to pray for the salvation of men would be the absolute destruction of itself.

And yet this is just what the Apostle Paul, speaking and acting through the Holy Ghost, does.

Hearken to a cry of his that is wrung out with tears and genuine agony:

"Brethren, my heart's desire and prayer to God for Israel is, that they *might be saved*" (Rom. 10 : 1).

It is not the province of this chapter to give an exposition on prayer; to show that it is made in God's Word to cover the whole extent of our journey through the world; that we can pray for health; for prosperity; for success in our missions; for the spread of the Gospel; for deliverance from enemies; for political conditions; for peace and quietness; for deliverance from sickness and death; for wisdom to guide us in our daily life; for increase of spiritual power and understanding of the mind of God; that we are to come to the God who numbers the very hairs of our head and lay before Him the most infinitesimal of our needs in the confidence that He can enter into and share our desires; it is not the province of the chapter to do this, but to emphasize the proposition that Christian Science does not believe in prayer by bringing it face to face with the record of prayer in the Bible, as that record contradicts and challenges the fundamental propositions of Christian Science.

Christian Science stands steadfastly against the idea of personality in man and God. The record of prayer which the Bible gives *shows* that personality in the most astounding of forms. The individual cries out under the burden of personal consciousness. It is the consciousness of self, the weight of personality, that gives to the individual all his burden and pain. If he were no more personal than the stock or stone he would have no greater woe than they : tears would never stain his cheeks, nor sorrow quiver in his soul. He is personal and the privilege and the peril of it bid him cry to another and greater personality than his own. God is seen responding in all the characteristics of an answering personality. He is seen interfering and coming down to the level of the suppliant and exhorting him to continue in prayer.

Our Lord Jesus Christ spoke a parable to the end that "men ought always to pray, and not to faint" (Luke 18 : 1).

In nothing is personality so cultivated as in prayer ; it is the exaltation of the personality of God and man into the closest intimacy ; so that the one who is praying says, "Lord, I ask Thee to contemplate my personality ; let all the strength and resource and power of Thy throne for the moment centre themselves about *me ;* make me the very objective of Thy providence and care ; and, above all voices and influences, let my voice and influence be the supreme things in Thy mind."

Prayer leads the individual to contemplate the personality of God and exalt it above all things. Going behind difficulties and laws and all impossibilities, rising superior to the impossible, the praying soul sees the personality of God, and across all intervening things of pain, or sorrow, or barrier of any sort, says, *Thou, O God.* And to the praying soul that is the supreme resource : not the power of God, not the resources of God, but, *God Himself, the very person of God.* Aye ! prayer, as nothing else, exalts the personality of God and, at the same time, the personality in man.

The Bible is the record of prayer revealing the personality of God and man in reciprocal relation. It records prayers and gives exhortation to prayer which Christian Science could not recognize or tolerate for a moment without denying the instruction which it gives its students to withdraw from the consideration or contemplation of personality.

It records prayers which deny the whole system of Christian Science from base to apex.

Let us analyze the prayer which our Lord taught His disciples.

The prayer is recorded in Matthew 6 : 9–13.

1. "Our Father which art in heaven."

A Father is not a principle.

A Father is a person.

The Lord Jesus is leading His disciples to contemplate the person of God in the most intense way.

He does not bid them address God as the Holy, the Infinite, the unsearchable, whose ways are past finding out; the God who is robed in light, and who makes clouds and darkness to surround His throne; nay! He bids them contemplate Him as a Father; bring Him near to their minds in the intimate relationship of the home; conceive of Him as a Father.

In no way could the Son of God more effectively teach His disciples to contemplate and believe in personality.

He did not say to them as the author of Christian Science does: "I advise you as My students to refrain from contemplating the personal sense lest you hinder your spiritual growth." He said: "Lift up your eyes to the heaven above and let your mind rest on the thought of a Father there, exalted above the noise and turbulence of earth, a supreme and infinitely loving person who can answer the cry of His children."

2. "Give us this day our daily bread."

This is drawing attention to their own personality. They need bread. They need it for themselves. In proportion as that need is brought home to the individual he will intensify his own personality.

In teaching them to pray for daily bread, He draws their attention to the material side of life. Whatever of spiritual application may lie back of the fact of daily bread, on the surface, and in the honest intent of the prayer, it is daily sustenance; it is asking not for the things which meet eternal, but "daily needs," the needs of time and circumstance.

3. "Lead us not into temptation."

There is no thought suggested that God *would* lead them into temptation, but that God would so guide them that they might escape the net and pit of the adversary. It is asking God the Father to shape the circumstances of life, the material side of life for them.

4. "Deliver us from evil."

In that sentence the Son of God either ACCUSES CHRISTIAN SCIENCE OR STANDS ACCUSED BY IT.

Christian Science says there is no evil.

If that proposition be true, Christian Science accuses the Son of God of teaching an untruth to His disciples; it accuses Him of teaching His disciples to pray for deliverance from what does not exist and, by so much, teaching the generations to come to believe in an untruth.

If Jesus is right in teaching His disciples to pray for deliverance from evil, then He accuses Christian Science of arrant falsehood when it lays down its proposition that there is no evil.

The word "evil" should be rendered, "evil one"; thus our Lord not only declares evil to be a fact, but testifies that there is "one" in whom this evil is supremely personalized.

The Bible is the record of prayer.

Every page echoes with the thought of it.

Prayer is "the vital breath" of the Christian.

"It is the breath of God in man returning whence it came."

It is the endless golden chain which turns about the throne of God and the heart of man, drawing up from the deep well of human experience, praise and supplication, mingled tears and smiles, hopes and fears, discharging them into the deeper depths of the infinite heart of God, from whence the inspiration to prayer and supplication comes.

Prayer is the divine chord in the harp of the soul, and when swept by the fingers of faith, makes music in the infinite ear.

Prayer rises like incense to the unseen holy: "odours —which are the prayers of saints" (Rev. 5:8).

Prayer is the attitude of dependence on God. It is the opening of the soul to God as the bud and blossom open to the influx of light and air.

Prayer is confident communion with God.

The men who have stood nearest to God, who have seen most of His glory and felt most of His power, have been the men of prayer.

Abraham on the heights at the feet of God. Moses in the cleft of the rock while the glory passes by. David leaning on his harp and listening to catch the strains from harps still more divine. Priest and King, prophets and apostles—Jesus, the eternal Son of God, walking the earth in the display of His infinite manhood; these have exercised the privilege and expressed the power of prayer.

The godly man is the praying man.

The prayerless man is the godless man.

The man of God—the man of prayer.

The man without prayer—the man without God.

The system of religion which at one blow destroys the privilege and efficiency of prayer by denying the personality of both God and man, is not the religion to be found inside the book which proclaims the personality of the living God and the accountability of a living, personal soul.

A prayerless church means a prayerless Christianity.

A prayerless Christianity is not the Christianity of a praying Christ.

The men and women whom the Bible exhorts to pray are not perfect, spotless human beings, human beings coexistent with God from all eternity and, while devoid of personality, sharing the measureless perfectness of the Infinite Impersonal Principle!

Nay! The men and women whom the Bible exhorts to pray, and to whom it gives the living examples of prayer, are men and women begotten originally of flesh and blood, and of the will of man, but through the grace and love of a personal Father, through faith in a crucified, a risen and a corporeal Saviour, have been born again, not of flesh and blood, nor of the will of man, but God. Men and women such as these, who are called on every day to fight foes within and foes without, are exhorted to come boldly to a throne of grace that they may find grace and mercy to help in every time of need.

Prayer, instant, unceasing attitude of prayer, is the mark of the only begotten Son of God, the first begotten from the dead.

Prayer is the mark of kinship and actual union with this Son of God, the Christ.

To deny prayer is to deny the Christ who is the inspiration and the breath of prayer.

Christian Science denies prayer and, *in denying prayer*, DENIES A PRAYING CHRIST.

In denying prayer Christian Science denies the Bible which teaches and insists on prayer.

On this subject of prayer alone, the book, *Christian Science and Health*, and the Book of books—the Bible—deny each other.

You may bind the Bible up between the same covers with *Christian Science and Health*, you cannot bring them together.

All the king's horses in the king's stables could not draw them together; all the angels of God who excel in strength and might could not unite them.

They have nothing in common on this issue of prayer.

They have nothing more in common than—*prayer* and *prayerlessness.*

And for these they stand.

The Bible for prayer.

Christian Science and Health, and *Christian Science* itself—for prayerlessness.

XIV

Christian Science and Marriage

The claims of the marriage covenant may be "relinquished by mutual consent or *legally dissolved.*"—*Christian Science.*

"What God hath joined together let not man put asunder." —*Holy Scripture.*

XIV

CHRISTIAN SCIENCE AND MARRIAGE

Untru

CHRISTIAN SCIENCE does not believe in marriage.

It holds that celibacy is better than marriage; the unmarried state better than the married, not for an apostle or a class merely, but for all. Until the times are more mature it will tolerate marriage and even suggest certain guards that may be thrown about it. The time is coming, however, when among exalted Christian Scientists it will be abolished. There is to be neither marrying nor giving in marriage; young people are not to be married and parents are not to give away their children in marriage. Human generation will no longer be conditioned on marriage. Motherhood will not pass through the grief and travail pain of nature. It will be seen that "generation does not rest on sexual basis at all." Generation will be recognized as wholly due to mental concept, and offspring will be the result of an operation in the mind.

In the meanwhile, married people who desire to make full apprehension of Christian Science will live above marriage. *When the wife learns that "motherhood is not the highest privilege" of a wife, she will be at liberty to persuade her husband to the same conclusion.*

The period will come when morality and generation may be maintained without marriage.

Nor are these statements a misapprehension of the attitude of Christian Science.

The attitude of Christian Science on marriage is logical.

All human beings are coexistent with God. They existed before birth into this world. Birth into this world in so far as it relates to the body is an illusion. There is no material body: such materialism is only apparent. There is no death. The death of the body is as equally unreal as the birth of the body. Each human being comes into existence at the same epoch; and this in the nature of the case; for each individual is coexistent with God. As each individual is coexistent with God, one individual is coexistent with another; as they have each and all existed from the same eternal period, there never has been any increase of the race. As not a single individual has died, the race has never decreased; the race, therefore, has neither increased nor decreased.

As there is neither increase nor decrease—as the birth of a body is an illusion, and the death of the body a false belief—there is no possible need for the reproduction of a race always in *statu quo.*

Marriage, therefore, so far as it is related to material generation, is useless; and as it is based on material conditions, it may be regarded, not only as useless, but a hindrance to spiritual growth, and ought to be abolished.

Not only is this the inevitable logic of Christian Science, it is its own *verbatim* testimony.

Let us listen to it:

Miscellanies, page 286, "Until time matures human growth, marriage and progeny will continue *unprohibited in Christian Science.*"

Let the full significance of the statement be seized.

1. Time has not yet matured human growth.

2. In this time of immature human growth, marriage and progeny are to continue *unprohibited* in Christian Science.

3. A time is coming when growth will be mature.

4. When this time arrives, marriage and progeny *will be prohibited* in, that is, *by* Christian Science.

Consistently, therefore, Christian Science looks forward to *the prohibition of marriage.*

Miscellanies, page 286, "At present, more spiritual conception and education of children will serve to illustrate the superiority of spiritual power over sensuous, and usher in the dawn of God's creation, wherein they neither marry nor are given in marriage, but are as the angels."

1. By spiritual conception as well as education is meant that which is above the sensuous; and as that which is above the sensuous is above the material, and according to Christian Science that which is above the material is mind, then Christian Science teaches that the conception as well as the education of the child should partake more of the mental than the material.

2. The practice of spiritual conception together with the education of children will bring in the dawn of God's creation; that is, the era in this world wherein they neither marry nor are given in marriage. As the passage of Scripture from which the quotation is taken about neither marrying nor giving in marriage is part of the discourse in which our Lord states this condition will arrive only after the first resurrection, then it is evident that Christian Science holds resurrection to be nothing more than the evolution of marriage from a sensuous to a spiritual state—an evolution into a condition where the material side of marriage is repudiated.

That is to say, by living as much as possible above the material side of marriage, *a generation will be evolved in which actual marriage will be abolished.*

Miscellanies, page 286, "To abolish marriage at *this period*, and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in

Science (Christian Science) although it is *to-day* problematic."

1. The abolition of marriage at *this* period and the endeavour to maintain morality and go on with generration at the same time would put ingenuity (?) to ludicrous shifts.

2. There *will be* a period *after this* when marriage *may be* abolished, and when morality and *generation without marriage* will not put ingenuity to ludicrous shifts.

Therefore,

3. A possible period is coming when *generation without marriage will not be immoral*, and when there will be no necessity for ingenuity to resort to shifts.

4. To Christian Science this maintenance of morality and generation without marriage is possible, however much it may be *problematic* to-day.

Miscellanies, page 286, "Human procreation, birth, life, and death are *subjective states* of the human erring *mind;* they are the phenomena of mortality, nothingness, that illustrate mortal mind and body as *one*, and neither real nor eternal."

1. Human procreation, birth, life and death—are subjective states and not objective facts.

2. Procreation, birth, life and death, illustrate that mortal mind and body are *one.*

3. Procreation, birth, life and death, illustrate that while mortal mind and body are one, neither mind nor body is real.

The birth of every child is not only not eternal, it is not real. And therefore the unreal body of every unreally born child is a denial of the reality of marriage.

Miscellanies, page 287, "The offspring of an improved generation, however, will go out before the forever fact, that man is eternal, and has no human origin.

Hence the Master's demand, 'Call no man your father upon earth.'"

Man is eternal and has no human origin.

That is to say, as the birth of a child illustrates that the body is unreal and not eternal, then the real and eternal man, the man coexistent with God, *never was corporeally born.*

The man who never had corporeal birth cannot call any man on earth "Father"; therefore Christian Science applies the words of the Son of God, "Call no man your father upon earth."

By this, Christian Science would teach the coming generation to repudiate earthly parentage; *to refuse to acknowledge earthly fatherhood.*

For a child to refuse to acknowledge an earthly father at the period when generation without marriage is no longer immoral would seem to be legitimate logic.

Miscellanies, page 288, "Is marriage nearer right than celibacy?

Human knowledge inculcates that it is, while Science (Christian Science) indicates that it *is not.* But to force the consciousness of scientific being before it is understood is impossible, *and believing otherwise would prevent scientific demonstration.*"

1. Human knowledge inculcates that marriage is nearer right than celibacy.

Human knowledge teaches that the married state is nearer right than the unmarried state.

2. Christian Science teaches that marriage *is not* nearer right than celibacy.

Christian Science teaches that the married state is not nearer right than the unmarried state.

Therefore,

3. Christian Science teaches that celibacy or the unmarried state *is* nearer right than the married state.

4. The consciousness of this superiority of the unmarried state to the married must not be forced before it is *understood.*

5. *Believing otherwise*, that is, believing it can be *forced before understood*, would prevent scientific demonstration.

Believing otherwise, that is, also, believing in the married state as superior to the unmarried state, must *necessarily* prevent scientific *demonstration.*

The Christian Scientists therefore who are married, who live under marriage, cannot hope to obtain scientific demonstration as those who are not married.

Thus Christian Science in the last analysis teaches that the Christian Scientist student who would make full advance in the "Divine Science," must eschew marriage.

Unmarried men and unmarried women can most surely attain to the heights of Christian Science.

Miscellanies, page 289, "Human nature (?) has bestowed on a wife the right to become a mother; but if the wife esteems not this a privilege, by mutual consent, exalted and increased affections, *she may win a higher.*"

1. Human nature *has* bestowed the right of motherhood on a wife (and here it might be fitting to inquire in what way "nature" has bestowed this right—whether mentally, morally, organically; as the body has been proven by "birth as well as procreation, life and death," to be unreal, it is difficult to see how the motherhood of a wife could be anything else but as unreal as the body of her child).

2. The wife may reach a place where she does not esteem motherhood to be a privilege.

3. She may reach a place where she may win a higher privilege; and that is, *to be a wife and not a mother.*

4. She may obtain this higher privilege, the privilege of not being a mother, by consent of her husband.

5. In order to win this "mutual consent" she may exercise exalted and "increased affections."

In proportion as Christian Science wives see that motherhood is not a privilege and that there is something higher, that non-motherhood *is* higher, they may use exalted and increased affections to win the consent of the husband and make the non-parentage condition in the home "mutual."

Christian Science and Health, page 274, "The time cometh when marriage will be a union of hearts, when husbands and wives will love one another more sincerely than at present."

What are we to understand by this?

Simply that husbands and wives will love each other more sincerely than at present?

Let the succeeding clause in the paragraph fully answer:

"Furthermore, the time also cometh of which Jesus spake, when He declared that in the resurrection there should be no more marrying or giving in marriage, but *mortals* should be as the angels."

"The union of hearts," therefore, is but a prelude to the time when there will neither be marrying nor giving in marriage.

And when is this to be?

In the passage quoted our Lord is speaking, *not of "mortals,"* but of those who become "Immortals," by resurrection from among the dead. He is therefore speaking of those *who have died*, and thus the state of non-marriage to which He refers *is after death.*

But the writer of *Christian Science and Health* says the state of non-marriage will be attained by *mortals* (how she can attribute this high Christian Science attainment to mortals, when "mortal" in Christian Science teaching is always a synonym for all that is false and unreal, is a problem in pure (?) reasoning); but the immense fact remains that the author of Christian Science plainly declares this state of non-marriage preceded by the "union of hearts" is to be reached by mortals and, therefore, before death; therefore in this life. The attainment is a process. It is simply a matter of time and, therefore, she says, "the time cometh" when Christian Scientists will set aside marrying and giving in marriage; when they will set aside the marriage relation; when marriage will be abolished.

Christian Science and Health, page 274, "Then shall Soul rejoice in its own, wherein *passion hath no part.* Then white robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and perpetual union."

From this we learn:

1. The time is coming when human passion will play no part in marriage.

2. The time is coming when the only masculine force in marriage will be wisdom.

3. The time is coming when the only feminine response will be love.

Christian Science and Health, page 274, "Until it is learned that generation rests on no sexual basis, let marriage continue.

Analysis reveals the following:

1. The fact that generation does not rest on sexual basis has *not yet* been learned.

2. That generation does not rest on sexual basis is *yet to be learned.*

3. *Until* it *is learned* that generation does not rest on sexual basis Christian Science permits marriage to continue among its followers.

4. The phrase, "*until it is learned*" that generation does not rest on sexual basis—is the declaration that it is

to be learned. Learners are students. The followers of Christian Science are called "students."

It is to be learned by Christian Science students that generation does not rest on sexual basis.

5. When Christian Science students have learned that generation does *not* rest on sexual basis they may cease to recognize the necessity of marriage; marriage between them need no longer "continue."

Thus Christian Science teaches that a time is coming when,

MARRIAGE MAY CEASE AND GENERATION CONTINUE.

Christian Science and Health, page 274, "Spirit will ultimately claim its own, and the voices of physical sense be forever hushed."

1. That which Spirit will ultimately claim as its own is the exalted concept of marriage.

2. When Spirit has claimed its own, the voice of physical sense in marriage will be forever hushed.

3. When Spirit has claimed its own, there will be no physical sense in marriage whatever.

Christian Science and Health, page 101, "Where then is the necessity for recreation or procreation?"

Christian Science teaches there is no such necessity.

Christian Science and Health, page 512, "Did God at first create one man unaided, that is, Adam—but afterward require the union of the two sexes, in order to create the rest of the human family? *No!*"

This is but the reaffirmation in unhesitating utterance that generation does not rest on sexual basis, and that marriage as a material relation should be abolished.

Miscellanies, page 297, "I hereby state, in unmistakable language, the following statute in the *morale* of Christian Science;—

"A man or woman having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfil all the claims growing out of this contract, *unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved.*"

The language is unmistakable.

1. Christian Scientists who are married are held in Christian Science as morally bound to fulfil the claims of the marriage contract.

2. They are morally bound to fulfil the claims *unless* they mutually consent to relinquish those claims.

That is to say, husband and wife by mutual consent may abolish the claims. As previously seen, the wife may learn that the higher privilege of wifehood is not to be a mother. They may both learn that "the voices of physical sense" are to be "forever hushed."

3. They may dissolve the contract legally.

That is, Christian Science *sanctions divorce*, the legal as well as scientific abolition of marriage.

From all that has been quoted there can be no doubt Christian Science in principle is opposed to marriage, and that it tolerates it for the moment as a necessary evil. It tolerates it because the world at large is not ready for its total abolition; and because all Christian Scientists have not yet attained the highest plane in Christian Science.

Nevertheless, Christian Science teaches every Christian Scientist wife that if she can persuade her husband to believe in the higher privilege of non-motherhood which is hers, and lead him to see that fatherhood on earth is denied by the express command of Jesus, the Way-shower, and that generation does not rest on sexual basis—marriage between them, as understood since the world began, may be absolutely abolished by them.

If the wife cannot convince her husband, she becomes either an unwilling partner in a concept of marriage below the high plane of Christian Science, or a suffering martyr; and thus the root of bitterness springs up in a family where happiness reigned before Christian Science entered.

Christian Science teaches the young man and the young woman that marriage is a material and sensuous mistake; and that if they wish to reach the heights of purity and truth, there will be no marriage between them.

Christian Science teaches that celibacy is nearer right than marriage, and that in proportion as the rising generation abstain from the married state, the fuller demonstration of science will they have. The practical result of these doctrines—the abolition of marriage—would be the destruction of the only bond that keeps society from falling apart in the rottenness of moral and physical putrefaction. Marriage is the strong tie that holds together the household, gives dignity to fatherhood, sanctity to motherhood, and justification to childhood.

Marriage is the divinely uplifted dyke that keeps back the inrush of the tidal wave of lust, mad passion and lawless gratification.

Marriage is the basis of all social security and purity.

Abolish marriage, break down the sacredness of motherhood, the nobility of fatherhood, and the unshamed right of childhood, and every institution of order and decency would go down with a crash, as when a temple swings and sways, then sinks to its fall because its base no longer remains.

Abolish marriage, and the casuistry of the human mind, working along the subtle propositions laid down, would justify the actual demands of the flesh in nameless disaster.

And all this Christian Science, if left to itself, would bring in. Left to itself, it must, by the inexorable logic of its own propositions, abolish marriage; nor could it lift up a single voice of protest against the lawlessness that would follow; it could not protest against evil and sin, for evil and sin do not actually exist.

Let it be remembered then, no matter what language it may use, Christian Science stands for the final abolition of marriage among mortals.

Let us turn to the Word of God and hear what it has to say on this momentous subject of marriage.

The Bible says God Himself instituted marriage.

He created the first woman as a "helpmeet" for the man.

She was brought in to be a partaker with him of his life, his joys and responsibilities.

She was given him that together they might become the father and mother of succeeding generations.

Marriage is for mutual love, mutual help, and for that parentage which is the continual illustration of the great creative act which first brought life and being into this world.

The first law ever given to man was the law concerning marriage.

"Be fruitful, and multiply, and replenish the earth" (Gen. 1 : 28).

That law has never been repealed.

It was emphasized and reëmphasized from generation to generation.

The wife who was childless was an object of pity.

To be a childless wife was accounted in Israel to be a judgment of God.

Again and again, when God would mark His displeasure, He withheld the power of motherhood from the wife, the joy of fatherhood from the husband, and allowed the home to have in it no cheery voice of childhood.

Christian Science says there is a higher privilege for the wife than motherhood.

The Bible shows that fatherhood and motherhood are the direct ordination and command of God to husband and wife; and that motherhood is esteemed to be the rarest, the highest, and most sacred privilege of woman.

Christian Science says that celibacy, the unmarried state, is nearer right than marriage.

Again and again the Bible makes manifest that marriage wins the favour and blessing of God.

So far from suggesting to young men that the unmarried state is better than the married, the Bible says:

"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18 : 22).

Divide the sentence in two:

1. Whoso findeth a wife findeth a good thing.
2. Whoso findeth a wife *obtaineth favour of the Lord.*

Marriage wins the favour of the Lord, not His condemnation.

Again:

"A prudent wife is from the Lord" (Prov. 19 : 14).

The Bible not only says the wife who is prudent is from the Lord, but children are from the Lord as the seal of His favour.

"Lo, children are an heritage of the Lord. . . .

"As arrows are in the hand of a mighty man; so are the children of the youth.

"Happy is the man that hath his quiver full of them" (Ps. 127 : 3–5).

"Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive-plants round about thy table.

"Behold, that thus shall the man be blessed that feareth the Lord" (Ps. 128 : 3, 4).

Christian Science says fatherhood ought not to be; it pretends to give as authority for this proposition the words of Christ, "Call no man your father upon earth."

Christian Science says there is a higher privilege for a wife than motherhood.

The Bible says the man who fears God will find himself blessed as father, the wife as mother, and that his children shall throng about his daily board in fulness of life and vigour.

Fatherhood and motherhood sanctify marriage, exalt it, and bear witness that the God of all spirituality and holiness looks upon husband and wife with special favour.

Thus the law of God in marriage calls for fatherhood and motherhood; the words and promises of God are to those who fulfil the offices.

God Himself is represented as taking the place of husband.

These are the words He addresses to His people Israel:

"For thy Maker is thine husband. . . . For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth" (Isa. 54 : 5, 6).

"As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62 : 5).

"Turn, O backsliding children, saith the Lord; for I am married unto you" (Jer. 3 : 14).

The relation of our Lord Jesus Christ to marriage is preëminent.

When He began His public career and performed His first miracle as the sign warrant that He was the Messiah of Israel, He performed that miracle at a marriage.

Through all time and eternity it is to be remembered that the occasion when Jesus so looked till the "conscious water owned its God and blushed" to rarest wine, was at a marriage in Cana of Galilee.

It is to be remembered that the threshold over which He passed into His public ministry was a marriage.

By His presence at that marriage feast He sanctified and adorned marriage.

Continually in His parables He made use of marriage as an illustration.

He it is who says:

"The kingdom of heaven is like unto a certain king, which made a marriage for his son" (Matt. 22 : 2).

He compares Himself to a bridegroom.

He says:

"Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast" (Matt. 9 : 15).

And this He said in answer to those who demanded why His disciples did not fast.

They did not fast because when the bridegroom is present it is a time of feasting.

When the bridegroom is away they fast.

He was then present with them. He would go away. Then would they fast; for, He was the Bridegroom.

The Apostle Paul presents the Church as a virgin espoused to Christ, and presents Him as her husband.

"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11 : 2).

The Apostle presents the Church as a mother in relation to her divine husband.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead (even Christ) that we should bring forth fruit unto God" (Rom. 7 : 4).

And in the last book of the Bible the marriage between Christ and the Church, the espoused virgin, is seen to take place

Great voices are heard in heaven celebrating the event. And this is what they say:

"Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:7).

Our Lord enters upon His public ministry at a marriage. He returns to the earth to consummate that ministry after celebrating His own marriage with the Church in heaven.

Having given a picture of the Lord as the descending Bridegroom, the Spirit closes the Revelation with a view of the Church descending also—as His Bride.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

The divinity and sacredness of marriage is thus set forth, not only by the fact that it is instituted of God Himself, guarded by His law, instructed in His commandments, and sealed with favour in the multiplication of offspring, but it is made sacred in the fact that God Himself is a husband, and that Israel and the Church are exalted into the relation of betrothed and wife; made sacred from the fact that when God came down to earth for the first time in the person of His incarnate Son He attended a marriage; made sacred by the fact that when He shall come to earth a second time He will come as a Bridegroom fresh from His own marriage.

The legislation of the Son of God concerning marriage is unmistakable:

In answer to the Pharisees who sought to entangle Him in His speech and doctrine of marriage He said:

"From the beginning of the creation God made them male and female.

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain, but one flesh.

"What therefore God hath joined together, *let not man put asunder*" (Mark 10: 6–9).

Let us analyze these headquarter words:

1. There *was* a creation.
2. This creation *had* a beginning.
3. In this *beginning* male and female were created.
4. The male and female were not coexistent with God but had a beginning; they began with the creation of God and were created by Him at that time.
5. They were *male* and *female*.

Bona fide male and female; not "masculine Wisdom and feminine Love," but actual male and female. The male was a man and the female was a woman.

6. Male and female is a distinction of sex. This distinction of sex constituted the man a husband, the woman a wife. This distinction of sex formed the basis of marriage, calling the husband into the office of father and the wife into the office of mother.
7. In marriage the man is to leave father and mother and cleave to his wife.
8. The union between husband and wife is not merely a union in sentiment, but a union in the flesh: "they twain shall be one flesh."
9. This union of male and female, man and woman, husband and wife, is ordained of God. It is from "the beginning."
10. Once this union is entered, the marriage is not to be dissolved by man.

Christian Science says it may be abolished by mutual consent or legal dissolution; that is, *by the hand of man.*

But Jesus says three special things:

1. That marriage is from the beginning an ordinance of God Himself.

2. Marriage is a union in the flesh.

3. As Son of God He forbids this union to be dissolved, this marriage to be annulled, by mutual consent, or legal act. It cannot be dissolved by the hand or act of man.

Christian Science says marriage may be annulled by mutual consent or act of law.

Christ says with all the authority of Him who is the Word of God, God of God, very God of God:

"What God hath joined together, let not man put asunder."

This is the testimony and legislation of the Son of God.

It is the legislation of Him who is the Head of the Church; of Him who is the Lord and Master of the universe, the special Lord and Master of every one that nameth His name; and He says:

"*What God hath joined together, let not man put asunder.*"

To dissolve marriage by mutual consent; to dissolve or annul marriage by legal act, is *to break the law of God and His eternal Christ.*

The testimony of the Apostle Paul is clear and distinct:

"The woman which hath an husband *is bound by the law* (*the law of God*) *to her husband, so long as he liveth*" (Rom. 7:2).

No legal action, no "mutual consent," can abolish the marriage bond.

"*So long as he liveth,*" *she is his wife* and under bond to him for all the responsibilities of wifehood.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

We learn here:

1. Women are exhorted to marry; not to practice celibacy.

2. Women who marry are exhorted to find in mar-

riage the office of motherhood, not only as the "right conferred by nature on the wife," but as the highest of privilege and the most sacred of duties.

"The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife" (1 Cor. 7:4).

"The husband is the head of the wife, even as Christ is the head of the Church" (Eph. 5:23).

1. Headship in marriage is with the husband.

2. Headship is not with the wife; for headship to be with the woman would be to deny the divine order of relationship between Christ and His Church, spiritual order as well as natural.

Summing up the testimony, it is evident the Bible teaches that marriage has been ordained of God; that it is holy and sacred; that fatherhood and motherhood are its exalted offices; that once entered into, it is not to be set aside; that death alone can dissolve the bond.

And here the Bible and Christian Science, as elsewhere, are diametrically opposed to each other.

Christian Science says the marriage tie may be dissolved by mutual consent or legal action.

The Bible says it can be dissolved only by death.

Christian Science says motherhood is not the highest privilege of a wife.

The Bible says it is her most exalted privilege, one of her most sacred duties, and the *justification of wifehood.* And that this is so is evidenced by the immense fact that God the Father caused His own Son to be born of a woman; the fact that the generation of this Son was not by the mental action of the Virgin, but the supreme act of God as a Father.

Christian Science denies marriage as related to generation.

The Bible declares that generation is a law of marriage.

Christian Science says morality and generation can be maintained sooner or later *without* marriage.

The Bible says morality and generation can be maintained only *by* marriage.

Christian Science says a time will come when marriage as an institution will be seen to be useless and may be abolished by mortals.

The Bible says marriage as a divine ordinance can never be useless and cannot be abolished by mortals; that only in the resurrection when the redeemed race becomes immortal; when the race no longer dies, and replenishment is no longer necessary can marriage, in so far as it relates to generation, be set aside.

Christian Science says the time will come when mortals shall be as the angels—beyond the need of marriage on its material side, and quotes the saying of the Lord Jesus Christ that there will be neither marrying nor giving in marriage at that epoch.

The Bible shows that the question proposed to the Lord had been one, not merely of wifehood, but motherhood, *under the levirate law*, a law in which the nearest of kin to the dead husband must take his wife and raise up children to his name; and the Son of God with divine wisdom passing through the meshes of entanglement they would fling about His speech replies, that in the resurrection there will be no need of motherhood; no need of raising up a generation which had failed under a former husband; no need of one generation coming in to take the place of another; no need of fresh generation and birth to perpetuate a name, because in the first resurrection a risen and immortal humanity will be like the angels—*deathless.*

The Bible answers to Christian Science and says the *application* of the Lord's words are false; that the words of the Lord are in themselves a declaration that, *until* resurrection and immortality, generation *will be necessary* among mortals to continue the race and perpetuate the name of the dead.

Christian Science says the highest spirituality will sooner or later repudiate marriage.

The Bible expresses the highest idea of spirituality under the symbol and illustration of marriage: the Church as the Bride, the Wife; and Christ, as the Bridegroom, the Husband.

Christian Science says celibacy is nearer right than marriage.

The Bible says marriage in the fear of the Lord wins His special favour.

Christian Science says in true marriage "the voices of physical sense" are to be forever hushed.

The Bible says the body, which is the very highest expression of physical sense, is an abiding factor in marriage among mortals.

The Christian Science doctrine of marriage destroys the foundation and the hope of society.

The Bible doctrine sustains the one and inspires the other.

The Christian Science doctrine of marriage carried to its ultimate means the deception of the flesh, the betrayal of the senses and, sooner or later, the breakdown in sin and horrible disaster.

The Bible doctrine reveals the wisdom of God in placing a guard about the inhering weakness and necessity of the flesh, and securing society from the shame and outbreak of unregulated and lawless desires.

And the Bible foresees the coming of the doctrine which teaches the ultimate abolition of marriage.

Listen to this prophecy:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith . . . *forbidding to marry*" (1 Tim. 4 : 1–3).

1. There will be a departure from *the* faith.

This is the faith of which Jude speaks :

"The faith which was once delivered unto the saints" (Jude 3).

That is Apostolic Christianity.

2. Departure from the faith will have as one of its marked characteristics the teaching of those who, coming in the name of Christ, will "forbid to marry."

3. Christian Science comes in the name of Christ and teaches that the highest plane of spirituality is reached only by setting aside the material part of marriage ; that the wife can attain a higher plane than motherhood, no man on earth should be called father, and celibacy is nearer right than marriage ; that the most perfect scientific demonstration can come only to those who do not enter into marriage or who practically abolish it.

In the very nature of the case those to whom Christian Science speaks with authority, and who desire to reach the highest spiritual plane, hearing Christian Science declare that it can be reached only by this practical abolition of marriage, will feel, if they be unmarried, that the statement is tantamount to forbidding them to marry ; and their reasoning would not be false ; for if Christian Science teaches, as it does, that not to marry is better than to marry, every loyal Christian Scientist who is unmarried will feel that since Christian Science in the name of its author and discoverer has so spoken, he or she should not marry ; by every law of allegiance to Christian Science and its author they will feel they ought not to marry.

Thus Christian Science is a teaching which "forbids to marry."

4. As those who "forbid to marry" have departed

from the faith, and departure from the faith is apostasy; as Christian Science has departed from the faith in its teachings on marriage, in its statements which practically forbid to marry, then Christian Science teaching is apostate teaching; it is apostasy from the "faith once delivered unto the saints"; and as that faith is Christianity, Christian Science has apostatized from Christianity.

If you accept the Bible doctrine of marriage you accept the doctrine of Christianity and Christ.

If you accept the Christian Science doctrine of marriage you repudiate the doctrine of Christ and Christianity.

XV

Christian Science and Woman's Place in the Church

"Discovered by a woman and taught by a woman."—*Christian Science.*

"I suffer not a woman to teach."—*Holy Scripture.*

XV

CHRISTIAN SCIENCE AND WOMAN'S PLACE IN THE CHURCH

CHRISTIAN SCIENCE begins with a woman. A woman is its discoverer, inventor, and author. A woman organizes its churches, regulates its services, makes its legislation, lays down its statutes, and ordains its decrees. Women occupy its offices. Women are its "healers," "readers," and "pastors." The headship and manifested energy are not in men, but women. The whole system is preëminently a woman's system.

In all this Christian Science is in direct antagonism to, and is denied and repudiated by, the Word of God.

When Jesus called His disciples there was not a woman among them; they were all men.

When He sent forth His disciples into the world to preach the Gospel to every creature, the preachers were all men; there was not a woman among them.

On the day of Pentecost it was not a woman but a man who took the primacy among the disciples and preached unto the Jews the resurrection and ascension of Jesus to Lordship at the right hand of God.

When the risen Christ would choose a disciple to whom He might give the keys of the kingdom of heaven, He did not choose a woman but called a man, Simon Peter.

When He ordained that one of His disciples should be called the Apostle of the Circumcision, it was not a woman but a man.

When He would send another disciple who should be known as the Apostle to the Gentiles, He called and sent, not a woman, but a man, Saul; afterward known as the Apostle Paul.

When the Holy Ghost would inspire specific individuals to write particular epistles to the churches which should embody the faith once delivered to the saints; epistles which should contain the mind, the will and law of the risen Christ in relation to the Church through all time, He neither called nor inspired women, but chose men to write these epistles.

Out of the epistles written to the local and particular churches, not one of them is written by a woman; they are all written by one man, by this man Paul.

Of the general epistles, the epistles known as the general or catholic epistles, not one is written by a woman; they are all written by men; and the names of these men are, Peter, James, John and Jude.

The officers of the church, the delegated and elected officers, are Bishops, Elders, Presbyters and Deacons. Whatever may be the identity or distinction in these offices, these are the names; and these offices belong exclusively to men. Women are recognized as deaconesses and helpers, but without authority to teach or preach.

When the ascended Lord gives personal gifts to the Church, He gives apostles, prophets, evangelists, pastors and teachers. Examination shows that not a woman was among them.

When the primitive doctrine of the Church is spoken of and entitled, it is called the "Apostles' doctrine." Among these Apostles there was not a single woman. The names of the Apostles are given; and these names are of men and not women.

When it becomes necessary in the Church to make provision for the poor and needy, seven persons are selected and ordained to look after them. Of those seven not one was a woman. Their names are given and they are all the names of men.

The Apostles themselves give injunction to the Church concerning these seven. They do not say, Look out among you seven women, but they say:

"Look ye out among you seven men" (Acts 6 : 3).

When the Lord would bring an official arraignment against the Jewish nation for their blindness and hardness of heart, He does not send a woman before the Sanhedrin; He sends a man, one of the seven, a man full of the Holy Ghost, the man Stephen.

When the Lord would answer the cry of Cornelius, the Centurion, for light and salvation, He bids him send and find, not a woman but a man; He bids him send to the house of one Simon, the Tanner, that he may find the man, Simon Peter.

When the Lord would have the Gospel preached to Cornelius and the Gentiles assembled with him in his house, He sends the glad tidings, not through a woman, but a man, this very Apostle, Simon Peter.

When the Holy Ghost would separate two missionaries for special service and send them forth under the divine benediction, He does not say separate me two women for that work; but He does say:

"Separate me Barnabas and Saul" (Acts 13 : 2).

When the Lord would bring the Gospel from Asia into Europe He gives a vision of His purpose, not to a woman, but to a man, as it is written:

"And a vision appeared to Paul in the night; There stood [not a woman but] a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16 : 9).

When the momentous question, "What shall I do to be saved?" is heard on that memorable night in

Philippi, it is addressed not to a woman or women, but to two men, Paul and Silas. And when that unspeakably gracious answer, "Believe on the Lord Jesus Christ and thou shalt be saved," is echoed through the classic air of Greece, it is from the lips, not of women, but of men.

All the laws, regulations and ordinances of the Church, "the faith once delivered unto the saints," the doctrine revealed and owned of God, come through men, are administrated by men, and men only; never once through or by a woman.

All the signs, miracles and healings, wrought by the Apostolic Church as evidence that its ministry was of God, and that the Lord had risen and was seated on the right hand of God in heaven, were performed by and through men alone.

Demons are cast out, the lame and the halt healed in the name of the Lord Jesus and, always, by men.

When the impotent man was healed at the gate Beautiful in the temple, that miracle was performed, not by a woman, but by a man, the Apostle Peter.

When Æneas was healed of the palsy and made perfectly whole in the name of Jesus so that he took up his bed and walked out before them all, the miracle was wrought, not by a woman, but by a man, the Apostle Simon Peter.

And when Dorcas died and the women stood weeping round her dead body, showing the coats and garments she had made for the poor, it was not a woman who put them all out of the death-chamber, kneeled down and prayed and, turning to the body, said: "Arise"; and when she opened her eyes and sat up, presented her alive to the saints and widows who loved her; no! it was not a woman who was the agent of this miracle, but a man, Simon Peter, the Apostle.

When the Ephesian evil spirits were cast out in the name of the Lord Jesus and special miracles were wrought in that city, it was not by the hand of a woman, but by the hand of a man, the Apostle Paul.

Nowhere, not even for a single moment, is a woman seen in the Church as an office-bearer. Never once is she seen as a teacher or taking part in the public assembly of the saints.

On the contrary, she is forbidden to speak. She is commanded to silence, as it is written:

"Let your women keep silence in the churches : for it is not permitted unto them to speak" (1 Cor. 14 : 34, 35).

The endeavour to explain away this legislation by saying the women of Corinth were of unstable virtue ; that it was customary for courtesans to speak in public, discoursing on various subjects such as philosophy and religion, gathering round them the men of the town and country ; and that the Apostle foreseeing, if the women of the Church took part in public proceedings, it might give rise to evil rumours concerning them and thus bring the new religion of Christ into disrepute ; knowing also that many of the members at Corinth were men and women who had led notoriously dissolute lives ; and that if the women should speak it would be judged that they were no better than their beautiful but sinful sisters on the Acrocorinthian heights, in the temple dedicated to open and legalized sin, he would impose silence on all the women and thus prevent the breath of scandal not only in the church at Corinth but throughout the churches of Greece—is an explanation which does not explain.

It not only misses the intent and principle of the Apostle's exhortation ; it is not only false exegesis, but extra-Biblical.

An examination of the superscription of the epistle to the Corinthians will show that the legislation laid down within it is not local but universal.

This is the superscription :

"Unto the Church of God which is at Corinth, *with all that in every place call upon the name of Jesus Christ our Lord.*"

This is the declaration that the epistle in its intent is not for Corinth only, but for every place wherein there is an assembly of Christ ; every place wherein the name of Christ is called upon by His Church ; every place wherein there is a Church of Christ ; therefore every Church of Christ, not for that age only, but for all succeeding ages and places—for the Church of Christ universal.

This is the nature of the epistle's intent.

The intent of the epistle is to set things in order in the Church according to the mind and will of Christ.

This epistle to the Corinthians is preëminently the epistle of Gospel Order.

Under the inspiration of the Spirit the Apostle meets the questions arising out of new conditions and circumstances and answers them.

The question about women speaking in the public assemblies comes up.

He answers the question.

He says :

"Let your women keep silence in the churches."

Writing to Timothy he says :

"I suffer not a woman to teach" (1 Tim. 2 : 12).

In saying this he speaks *ex cathedra.* He speaks by the authority of the Lord Himself. He speaks as inspired of Him ; it is the law of Christ's own example. At the wedding in Cana of Galilee where He performed His first miracle, when His mother said they had no wine and appealed to Him to use the power which she believed Him to possess, but which He had not yet officially revealed, He answered and said: "Woman, what have I to do with thee?" thus rebuking, *not the mother*, but the woman, as such, and making plain that He could neither receive instruction nor suggestion from her in these matters, nor permit a woman to make public and official speech in His name.

At Bethany it is not Martha, speaking, bustling, serving, and making herself publicly manifest "in His name," to whom He gives the word of commendation, but to Mary, sitting in *silence* at His feet and *hearing* His Word.

After our Lord had ascended, He appeared to the Apostle John at Patmos. To him He gave special orders to write seven letters to the seven churches in Asia. These seven churches set forth the Church universal during the absence of the Lord. The Lord commands the letters to be addressed to the angels of the churches. An angel in Scripture is never a woman—always a man: "The measure of a man, *that is*, of the angel" (Rev. 21:17). This is headquarters statement that the ministry of the Church is confined to men; that it does not belong to women.

In the letter which He commands to be written to the angel or minister of the church in Thyatira, He sends this message:

"Unto the angel of the church in Thyatira, write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass. . . . I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, *to teach*" (Rev. 2: (Rev. 2:18, 20).

It is reëchoing the words of Saint Paul: "I suffer not a woman to teach."

This minister at Thyatira did suffer a woman to teach and speak in public in his church; and for this reason the Lord has a judgment against the minister at Thyatira. He has not only a judgment against him because he suffers such an one as Jezebel to teach, but that he suffers a woman to teach at all.

Thus the ascended Lord makes clear to the Apostle John and so to the Church entire that when Paul said, "I suffer not a woman to teach," he was not speaking of himself, nor under the influence of local or personal prejudice, but by the inspiration and authority of the Head of the Church, the Son of God Himself.

In the New Testament from first to last, the words of Christ, the teaching of the Apostles, the historic attitude of the Church, the closing rebuke of the risen Lord, all deny the place of woman as office-bearer and official speaker and teacher in the Church.

The New Testament makes it clear that a woman is the recipient of the grace of God equally with the man; that she is equally and fully saved; as equally and fully indwelt of the Holy Ghost; that it is her privilege to be an individual worker and helper as well as the man, testifying to the redemption that is in Christ Jesus; that it is her privilege *outside the ministry* to instruct the young or new Christian more fully in the way of the Lord, as Priscilla did in her own home, in partnership and full accord with her husband, Aquila; that she may be a deaconess, a servant of the Church, the helper of the Lord's ministers in the Gospel in multifarious ways; that she may bring the sweet and tender ministrations of which only a woman is fully capable, in the name and service of Christ; that she is limited only in *one direction;* and that is, under no circumstances must she bear office, speak in the public assembly, or take upon herself the rôle of teacher.

Thus the Bible and Christian Science stand in direct contradiction to each other in respect to woman's place in the Church.

Christian Science authorizes a woman to teach.

The Bible says a woman is not permitted to teach.

Christian Science permits and ordains that women shall speak and read in the public assemblies of what are called Christian Science churches.

The Bible expressly forbids women to speak in the public assembly of the Church.

Christian Science presents a whole body of doctrine, not only read and taught by women, but originated, inspired, and entirely written by a woman.

The Bible shows that the specific doctrine of the Church—the mystery of Christ—was revealed to man alone—to the Apostle Paul and never to a woman.

The Bible declares that the faith once delivered to the saints was delivered to them not through women but only through men.

The Bible declares that the doctrine revealed through men chosen of God is complete and cannot be added to either by men or women.

Testimony could not be more antagonistic than the Bible and Christian Science on the subject of woman's place in the Church.

Christian Science says a woman has a public place in the Church.

The Bible says *she has not.*

By its law and legislation concerning woman in the public assembly the Bible makes it evident that Christian Science has no place in the Church of God at all.

The Bible in unmistakable language declares woman cannot be one of the teachers of the Church. She cannot publicly and officially handle doctrine. In the nature of the case she cannot originate doctrine.

But Christian Science not only seeks to interpret the doctrine of the Church, it brings forward a body of doctrine which its discoverer or author (a woman) claims to be a new and distinct revelation for this age.

If to-day the Christian Scientist obeyed the word and law of the Bible, not another public reading by a woman would be given in a Christian Scientist church; not another woman would act the part of a pastor, and the book *Christian Science and Health* would be put aside as violating the Bible law which forbids a woman to teach.

If Christian Science obeyed the law and letter of the Bible to-day it would cast aside all its pretensions and be silent forevermore.

And this would be in the nature of the case; for, since a woman is not permitted to teach, much less is a woman permitted to formulate a system of doctrine even in the name of Christ; and as Christian Science has formulated a system of doctrine which passes current in His name, then Christian Science is a body of doctrine expressly forbidden by the Bible; forbidden by the Bible it has no place in the Bible nor among Christians.

The church which originates with a woman, is taught and regulated by a woman, is a church whose right to exist is denied by Holy Scripture.

Such a church is a violation of the Word of God, a false church, *not the Church of Christ at all.*

But this is not all.

The word of God declares that such a spectacle as woman to the front in the public assembly is shameful, is a scandal.

Listen to what the Scripture says:

"For it is a shame for women to speak in the Church."

And having said this, the Apostle asks a startling question:

"What! came the Word of God *out* from *you*? or came it *unto* you only?" (1 Cor. 14:35, 36).

By this he would indicate that when women speak in the Church they are by such attitude denying that the Word of God came *to* the Church.

By speaking in public they would invalidate the doctrine as coming exclusively from an authority *above* the Church.

What does he mean?

What he means is clear enough when the context is read.

In that context he says, while Christ is the head of the man, every man is the head of the woman; and this on the original basis of nature, that God first formed the man and then the woman.

The Scripture reads:

"The head of the woman is the man" (1 Cor. 11:3).

The woman is the symbol of the Church.

The man is the symbol of Christ; for always the man is "the figure of Him that was to come," even Christ.

The woman is the symbol of the Church in submission to Christ, owning His headship, obeying His will, her desire subject unto Him, not *giving*, but *receiving* from Him.

The man is the symbol of Christ as the head over the Church, ruling over her, giving to her life and instruction; not receiving but, always, giving to her.

For a woman to speak in public or teach is to put herself on equality with the man as an *authorized speaker and teacher*.

In putting herself on this equality she denies the exclusive, representative headship and authority of man in the Church, under Christ.

In denying the exclusive representative authority of the man in the Church; in denying him as the exclusive channel of communication and doctrine from God; in denying him as the exclusive and official expression of the mind and will of God in the assembly, she is setting man aside as the divinely chosen *symbol* of the headship of Christ *over* the Church.

In denying the symbol of the headship of Christ over the Church the woman is—herself being a symbol of the Church—symbolically denying the exclusive headship and authority of Christ over the Church; and thus symbolically testifying that the truth may come from or originate *with* the Church as well as come *to* the Church.

In symbol, she is proclaiming that the Church may give, that is, bring forth and originate, doctrine as well as Christ Himself; that the Word of God may come out from her as well as unto her.

By speaking and teaching the woman symbolically denies the authority of Christ; denies His exclusive doctrinal authority.

Every time a woman spoke she was denying the thing for which she stood as a symbol.

She was denying the place of the Church as the receiver, and the place of Christ as the exclusive giver. She was denying the exclusive headship of the Man Christ Jesus.

Whether she knew it or not, the woman who spoke in public was making the symbol void and meaningless. Nay! she was making it to stand against Christ instead of for Him.

Every woman speaking or teaching in the Church of Christ to-day renders the symbol of the submission of the Church to Christ, the symbol that her desires are subject unto Him, and that He, and He only, is the head, a symbol of denial, disorder and rebellion.

To deny the authority of the man over his own household is a scandal and shame in nature.

To deny the authority and headship of the Man Christ Jesus over His own household was a scandal then and is a scandal now.

It is shameful for the woman to take the man's place in nature.

It is shameful for the Church, the symbolic woman, to take the place of the Man Christ Jesus in doctrine.

And this was the scandal and shame the Apostle sought to avoid.

He did not forbid women to speak in the churches lest they might be thought of loose and easy virtue by the vicious population of Corinth !

Nay ! there was no such *unworthy concept* as that in the Apostle's mind ; but, rather, lest there should arise in the Church the final and positive denial that all authority of the Church was vested in the man ; and *that* man, the man of all men, the Man Christ Jesus.

Let it be understood fully and clearly that the Apostle did not forbid a woman to speak or teach because she was a woman ; not because he did not exalt and honour a woman as such, but because he was dealing with her as a symbol of the Church in submission to the authority of Christ concerning truth and doctrine. He forbade her the public ministry solely that she might not contradict the symbol which places doctrinal headship in the Man Christ Jesus ; and because, as the expression of that headship, Christ had confided the ministry exclusively to men.

It was the Apostle's desire, under the inspiration of the Spirit, to safeguard the headship of Christ over His own Church.

He knew by experience with his own people that when the symbol of truth is denied it is not long till the truth itself is denied. All the more then, he responds under the inspiration of the Spirit and ordains that the symbols in the Church shall be kept intact.

The man is to teach, to speak.

The woman is not to teach. She is to keep silence in the Church.

If she does not keep silence she denies her own symbolism.

And it is this denial of the WOMAN SYMBOL which makes Christian Science possible to-day; for to-day Christian Science denies the exclusive headship and teaching authority of Christ over His Church.

Christian Science declares that Christ is not a man.

Christian Science declares that Christ is simply a spiritual idea.

Christian Science declares that the teachings of Christ when on earth were not always free from error.

The WOMAN has taken the place of the MAN, disputes his exclusive authority, and sets up her own teachings as "uncontaminated truth."

Christian Science declares to-day with unhesitating voice that the unadulterated truth is not to be found with a corporeal man seated on the throne of God, but in a corporeal woman living on the earth, a woman who is called *mother*.

To-day the startling fact confronts us that thousands are owning the headship and doctrinal authority of the Church to be, not in the Man Christ Jesus, but in a frail, fallible, mortal woman.

If the Church of Christ had faithfully obeyed the New Testament law that a woman should not teach or speak in the assemblies of the Church (not to say anything about the gain that would have come to the Church in strength and authority) there could not have been an open door through which a woman would come and, by her claim to *headship* and *authority equal with Christ*, set up churches and establish laws, appoint times and seasons.

And this is the spectacle to-day.

A woman organizing a church.

A woman building a church upon doctrine which she claims to have discovered and, therefore, a church which proclaims that the Word of God comes not *unto*, but originates in, and comes "out from" it.

Women carrying on the public service in the name of Christ.

Women leading multitudes to set aside a risen, corporeal Man, the Son of God.

Women leading multitudes to deny that Jesus is the Christ.

Women leading multitudes to believe that Jesus is an incorporeal, impersonal, invisible, spiritual idea and, *nothing more.*

Women bearing office and exercising the right of teaching in the public assembly, and doing it at the behest of a woman who ordains and decrees.

This is the scandal and shame such as an Apostle foresaw.

Not scandal from the ribald talk of Corinth.

O, no!

This is the scandal and shame—Christian Science is the *full blown* scandal and shame—which the Apostle would avoid when, speaking by the authority of the risen and ascended Lord, he says:

"Let your women keep silence in the churches—for it is not permitted them to speak—for it is a shame for women to speak in the Church."

If it were not for this violation of woman's place in the Church, Christian Science would not even have an *excuse* for existing.

XVI

Christian Science and the Name it Never Exalts

"The personality of Jesus not to be worshipped."—*Christian Science.*

"At the name of Jesus every knee should bow."—*Holy Scripture.*

XVI

CHRISTIAN SCIENCE AND THE NAME IT NEVER EXALTS

CHRISTIAN SCIENCE exalts the name of a woman.

It exalts the name of a woman who is its discoverer, inventor, and author. It teaches that its students are to call no man *father* upon earth ; but all its students are to call the woman from whom it springs—MOTHER.

She is the mother of Christian Science. The mother of *Christian Science and Health.* The mother of the church which owns and acknowledges her doctrine. Her name is exalted on the lips of thousands. To her thousands write. Health, happiness and personal salvation, here and hereafter, are attributed to her. Her name signed to a letter, a statute, or a decree, makes them authoritative and final. From her decisions there is no appeal. Her word is imperative and infallible : not one in all her church would think of disputing it. Her name is above every name named in earth. To Christian Scientists it is the name that stands for all that can be known and truly understood of God. Before her motherhood all motherhood and fatherhood pass away. So great is her name that written questions are sent to her and published in her *Miscellanies,* inquiring whether she be not in very truth and deed equal to the unseen and impersonal God. Multitudes of her followers own her as the supreme effulgence and reflection of the Divine Principle. Her testimonies are said to be without mixture of error, the perfect and eternal truth.

This is the name exalted in Christian Science.

And while the name of this woman—a woman who has been married as other mortal women have been married, who has been once divorced, who has lived with different husbands, and lived under the material and sensuous law of marriage; while the name of this woman, who so far in her life has lived no better than the best of mortals, is exalted above every name that is named, there is a name, a wonderful name, a name that has been spoken through the centuries and uttered in every language beneath the skies, there is a name which Christian Science never exalts—and that is—the *name of Jesus.*

Never do Christian Scientists speak of Jesus as the Saviour who delivered them from the wrath to come, the Saviour who saves them from their sins. They never rise in public and testify what Jesus has done for them, how they love Him, hold sweet communion with Him, and are living for His sake. They never give an "all hail" to the power of Jesus' name. They never rejoice in Jesus' blood as the blood of the lamb shed in sacrificial death for sin. They do not pray in His name nor look to Him as their Lord and God. They never talk of the life of Jesus in them, nor speak of Him as their living and eternal high priest at the right hand of God. Never once do they testify that He is coming in personal glory from the heavens of God to raise the dead, change the living, and fashion them in His deathless, corporeal image.

Jesus as Saviour, as Lord and God, is an unknown quantity to Christian Science. He may be a teacher, a way-shower, but the personal Saviour who saves from the penalty as well as the power of sin, He who is the resurrection unto life and immortality—is wholly unknown to Christian Science.

And in the nature of the case Christian Science cannot know Him in these relations.

Christian Science does not believe in the existence of sin, hence it cannot comprehend the existence of a Saviour from sin.

Christian Science does not believe in the fact of death, hence it cannot consent even for a moment to a Saviour from death.

As Christian Science does not believe in the death of the body it has no place for a Saviour who is the resurrection from the dead.

Christian Science has nothing to do with a salvation external to the individual, a salvation of which the individual is the object and subject by the hand of another. The whole aim of Christian Science is to lead the individual to be taken up with himself; to find in himself all the divine resources; to see himself as one with God, as pure and holy as He; to give himself up to discovering God in himself; to find that he is his own divine saviour and lasting security and learn, as the master of his eternal destiny, to repudiate everything that makes him take a less view of himself. He is to save himself every day by denying sickness, sin, death and matter.

Christian Science is an evolution, an expansion of the individual from within. He is so much a part of God that *God without him would be a nonentity.* The individual is a child of God, very God of very God, but does not know it till awakened by Christian Science.

Once awakened he is to throw off the winding sheet of a false mortality and live as one coexistent and eternal with God; as one who is in very truth and being *his own God.*

In this evolution and unfoldment Jesus can *help* him very much.

Jesus can help him because Jesus Himself was once bound up with the errors and blindness of mortal belief, but little by little overcame them and discovered His ability to save Himself and *become spiritual.*

If the individual wishes to advance along the line of his inhering deity and original perfectness let him set Jesus up as his example and way-shower; let him do as Jesus did; let him cast out the false beliefs and mortal thoughts; let him heal the sick and apparent dead as Jesus did and he will begin to make progress; or, rather, the veil of imagination will fall off and he will see himself in all the spotless splendour of his eternal and coexistent partnership with the Divine, Impersonal Principle.

In such a system there is no place for one saviour external to others.

Each individual is his own perfect saviour and keeper.

In such a system there is no occasion to exalt the name of Jesus above every name; others may become way-showers even as He did; the author and discoverer of Christian Science is a way-shower and, because she delivers thousands from spiritual darkness and mortal belief, her name may be placed side by side with His, if not above it.

In such a system it is impossible to exalt the name of Jesus above every name, bend the knee, and own Him as Jehovah to the glory of God the Father; for Christian Science declares that His personality was a finite personality, and even this *apparent* personality disappeared before the ascension of the Christ idea.

Jesus and Christ are distinct.

Jesus is the corporeal and human, material and fallible concept which has passed away. The name of Jesus cannot be exalted by Christian Science because the name of the Christ idea is above that of Jesus and must be exalted above it; for Christian Science to exalt the name of Jesus above that of the Christ principle would be to destroy all it builds.

If any name is to be exalted equal to that of *mother*, it is, and must be, the name of *Christ;* but in exalting this name no honour or glory can be taken from the exalted woman, because Christ is no more personal than He is corporeal. Christ is but an invisible, impersonal, incorporeal, spiritual idea, while the woman herself has the advantage of an apparent personality of flesh and blood, and can be discerned when the Christ may not even be comprehended.

There is no place for the supreme exaltation of the name of Jesus.

There must be no attempt to elevate Him to the office of Godhead.

His personality must never under any circumstance be worshipped.

This is the direct command of *mother* as written in *Christian Science and Health* (Index) page 615, "*the personality of Jesus not to be worshipped.*"

The *mother* of Christian Science forbids her students to worship the personality of Jesus; and as the exaltation of the name of Jesus above every name in the sense in which Holy Scripture commands it would be worship, therefore Christian Science forbids its students to exalt the name of Jesus.

You might as well expect to find a garden of roses in the heart of a sandy desert, a song on the lips of a mute, or the voice of praise from the tongueless grave, as to see or hear the name of Jesus exalted in Christian Science.

To exalt Him, to give Him the glory due His name; to make Him the incarnate God, the redeemer by blood, the sacrifice for sin, the resurrection and the life, the alone source of immortality, the God-man who alone can save; to make Him the unique saviour of men, the saviour who saves men wholly and apart from any effort of their own; who saves them from sin, from the penalty and power of sin; to exalt Him as the corporeal Jesus who sits in a real and local heaven, a heaven as geographical and topographical as Mount Sinai and the Mount of Olives; to exalt Him to that resplendent heaven from whence He shall come in His immortal and deific manhood to be the judge of the quick and the dead; to exalt Him as the alone visibility of God, the God without controversy forevermore manifest in the flesh, the man glorified in whom dwelleth all the fulness of the Godhead bodily; to exalt Him and put His name above every name; to shout it out in song, roll it forth on organ swell, blast it out in trumpet call, and proclaim on the lips of eloquence that His name is above every name; that God the infinite Father Himself has exalted that name above every name and has ordained that at the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ, not Christ alone, but *Jesus* Christ, is Lord to the glory of the Father, would be to ring the death-knell of Christian Science and overthrow it forever; and, therefore, Christian Science, by every law of self-defense, forbids its students to exalt the name of Jesus or to worship His personality.

For this reason the name of Jesus does not ascend from the lips of Christian Science in fragrant praise. For that reason Christian Science meetings never ring with testimonies to the saving power and grace of Jesus.

And yet Holy Scripture is full of His name.

Hear what it says and what things it weaves about this name; how it makes it the centre of unspeakable things of infinite blessing and glory.

An angel came from heaven to salute Mary, the espoused wife of Joseph, and declared unto her that she should give birth to the child Jesus and that He should be a saviour.

He said:

"And thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21).

By angelic announcement it was said this name was to be given Him, because He should save His people from their sins.

By angelic communication the name of Jesus stands for salvation from sin.

No wonder Christian Science does not exalt that name.

Exalt it! cry it aloud! let all the people hêar the sound of it! What does it mean?

What means this name of Jesus?

And let the answer come from the lips of every one whose ears have heard the sound, "He shall be called Jesus: for He shall save His people from their sins." Not that He shall save them from *believing* in their sins, but He shall save them *from* their sins.

Exalt that name, sound it out everywhere and you are proclaiming that heaven believes in the existence of sin.

Proclaim the name of Jesus and wherever it echoes, it echoes a contradiction of the underlying proposition of Christian Science that there is no sin.

No wonder Christian Science would make the *name* of Jesus as well as Jesus *Himself* to disappear. No wonder! for every time it is uttered and He is Himself exalted, a contradiction of Christian Science is proclaimed to the very heart of its profession.

Jesus! the name stands in Holy Scripture as the title of Him who is called the Son of God.

The very demons from the pit own and recognize it to be so.

For, "When He was come to the other side, into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

"And, behold, they cried out, saying, What have we to do with Thee, *Jesus, Thou Son of God*" (Matt. 8 : 28, 29).

Not demons from the pit alone proclaim Jesus as the Son of God, but the Apostle of the Circumcision, Simon Peter, standing in Solomon's porch in the temple, lifts up his voice and cries out :

"The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified *His Son Jesus*" (Acts 3 : 13).

Roman nails held Him to the cross. A Roman spear brought forth water and blood from His broken heart. He was laid in the tomb and the seal of Rome made it fast ; but God raised Him from the dead as the witness that He was His only begotten Son.

On the Mount of Transfiguration Moses and Elias, the voice of the law and the prophets, came forth from the unseen world to talk with Him.

From heaven God the Father proclaimed Him as His beloved Son in whom He was well pleased, commanding them to hear His voice above every other voice.

And when the disciples looked about them in amaze at this avouchment of heaven itself, it is written :

"They saw no man, save Jesus only" (Matt. 17 : 8).

The person to whom Moses and Elias came from the mysterious world beyond the border of our own to speak ; the being who called forth this avouchment from heaven ; the person who was transfigured before them until the black midnight shone with the supernal whiteness was *Jesus only.*

On the day of Pentecost, to the assembled thousands, Simon Peter lifted up his voice and declared that this Jesus, the lowly man, the Nazarene, Jesus the crucified, whom they had seen nailed, stained with His own blood and dead on the Roman cross, had been raised and exalted to heaven, to the very throne; and that God had made Him both Lord and Christ.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2 : 36).

Let all Israel know!

Let them know assuredly, beyond the peradventure of a doubt, that Jesus had been raised from the dead and seated on the throne of the highest in heaven, and made both Lord and Christ.

Let them know that this Jesus who had been raised from *the grave in the garden* to *the throne in heaven* was that *same Jesus* whom they had crucified.

Listen to it well!

This Jesus who has been put on the throne of God has been put there in incorruptible flesh. He was put in the grave, but His flesh did not see corruption. In the very flesh in which He was crucified He has been raised from the dead, and in that very flesh, a corporeal man, He sits on the throne.

And let it be known that this Lord and Christ who sits on the throne is not an invisible, spiritual idea, an impersonal principle; let all Israel know that He is

"*That same Jesus whom ye crucified.*"

This is what Peter said; this was the theme of his sermon on that wonderful day of Pentecost.

Was there a Jew in all the company who had any doubt as to whom Peter meant? Did not every Jew who heard Peter clearly understand that the Jesus who had been crucified between two thieves some seven weeks before, was the Jesus whom Peter now declared to be seated in His body of human flesh on the throne of the universe as Lord, as Jehovah, the Messiah?

Nay, they all understood him; they understood that he was exalting the name of Jesus above every name.

And it is Stephen who sees heaven opened and Jesus at the right hand of God. For it is written that, looking steadfastly into heaven, he "saw the glory of God, and Jesus standing on the right hand of God" (Acts 7 : 55).

Jesus who stood on the earth! The same Jesus now standing at the right hand of God in heaven.

Stephen corporealizes the man and localizes the heaven.

What Stephen saw the Apostle Peter affirms to be true. He declares that: "Jesus Christ" is "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Peter 3 : 21, 22).

This is exalting the name of Jesus in verity! angels, authorities and powers in heaven subject unto Him.

It was this same Jesus who spoke to Paul when with murderous thought the latter was hurrying to Damascus.

It was Jesus who, shining in the splendour of a glory whose light put out the brilliance of the noonday sun, spoke in the old Hebraic speech, and called to this blind and persecuting man; and when from the dust where he fell, Paul cried out and said, "Who art Thou, Lord?" this was the answer that came from the infinite glory:

"*I am Jesus, whom thou persecutest*" (Acts 9 : 5).

Jesus Himself speaking from heaven.

Not a Christly idea entering the mind of Paul and giving him a subjective experience, but the voice of the Man Jesus speaking from heaven, and out of that shekinal glory which of old appeared to Paul's ancestors on Horeb.

What an avouchment of selfhood. What a witness of exaltation! Jesus the once crucified speaking out of the midst of heaven and clothed in the glory of the personal God; identifying Himself with those who believed in Him, and identifying them with Himself; bearing witness that as Jesus He was the life-giver to those who believed in Him and that by His indwelling life they were one with Him.

Is it possible for any concept to make the exaltation of Jesus and His name greater?

When the Apostles went forth and preached the victory over death and the grave; when they proclaimed the resurrection from among the dead, they preached and taught in this name of Jesus, as it is written:

"Through Jesus the resurrection from the dead" (Acts 4:2).

And when Paul stood in that incomparable pulpit on Mars Hill and spoke to a congregation the like of which has never since assembled; when he stood under the brow of an Acropolis which bore with ease the weight of Grecian glory, and knew his words were being transmitted through an air which had vibrated with the speech of a Socrates, the sages of the Stoa and the Academe; when he would put before them a name which should stand as the guaranty of resurrection from the dead, he preached unto them the name of Jesus.

It is to those who exalt the name of Jesus and believe in it as in no other name that God will grant justification; to those who by faith exalt His name, and to none else; for it is written: "That He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26).

John, the beloved disciple, declares that God dwelleth in those, and in those alone, who exalt the name of Jesus and confess Him to be the Son of God.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15).

And who is he who is celebrated as gaining the victory over the world?

This is the answer: "He that believeth that Jesus is the Son of God" (1 John 5:5).

On that night in the startled prison of Philippi when the trembling jailer threw himself at the feet of Paul and Silas and asked what he must do to be saved, the answer came to him clear and sweet; it told him that this salvation might be his through faith in a man, the man whom they had preached and proclaimed in Philippi. They uttered His name, and this is what they said:

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Jesus, that was the name they exalted before his astonished soul and repeated to his listening ears.

And as we go along let it be remembered they said, not that this Jesus was one and Christ another, they said *this Jesus was Christ;* nor did they tell this man to believe in himself, that he was already saved, a part of the infinite, impersonal Principle, and that all he required was to recognize his own proper deity and walk in the strength of his own inhering holiness; they did not bid him follow the example of Jesus, do as He did, cast out the evil thoughts and false beliefs, heal the apparently sick, convince himself and every one else that there was no matter. Nay! they bade him believe *in* Jesus, believe *on* Jesus, put his soul in faith for time and eternity on a man and confess that this man Jesus, and Jesus alone, could save.

In that midnight hour, in that prison corridor, they exalted the name of Jesus above every name and made it plain to him that there was none other name under heaven given among men whereby he must be saved.

When the Apostle Paul would give a guaranty to the Thessalonian Church that they had been delivered from the wrath to come, he sets before them one name as covering this assurance; the name of Jesus.

"Even Jesus, which delivered us from the wrath to come" (1 Thess. 1:10).

And he writes the message so that they may know this delivering Jesus is none other than the Son of God. He is commending them because of their attitude in waiting for His return from heaven.

"To wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come."

He is not content with calling Him the Son of God; he would put aside every possible doubt as to His identity, and therefore parenthetically states that He is the Son whom God raised from the dead; and that all questioning whatsoever may be put aside, he adds, *even Jesus*, the Jesus who delivered from the wrath to come, and by this final qualification of Jesus as the deliverer sets his seal as an apostle to the truth that, as it was the Jesus crucified of whom he was writing, it was by His crucifixion and death this Jesus had delivered them, this Jesus who was none other than the risen Son of God.

This is the exaltation of a name, making that name stand for sonship with God, for resurrection from the dead, and His death, the procuring cause of deliverance from the judgment and penalty of sin.

This Jesus is exalted as the Saviour of sinners and His blood proclaimed as the only ground on which the sinner may safely approach a holy God. Just as of old the Jew approached on the ground of the shed blood of an innocent victim and, through the representation of the high priest who took the blood within the veil and sprinkled it on the mercy seat, drew near and worshipped his God; so the believing sinner, on the ground of the blood shed by an innocent victim and by virtue of a great high priest in heaven who has sprinkled the blood upon the throne of God, turning it into a Mercy Seat and throne of Grace, may draw nigh, and by faith, worship God in spirit and in truth; may draw nigh to that throne and receive mercy and grace to help in time of need.

And what is this blood? whose blood is it so shed? what is the name of the innocent victim? and who is the high priest who has taken it to heaven and sprinkled it on the throne of God?

The blood is the blood of Jesus. There can be no doubt about it. Hear what is written:

"Having therefore, brethren, boldness to enter into the holiest *by the blood of Jesus*" (Heb. 10 : 19).

Jesus, that is the name of the innocent victim whose blood is the alone ground of approach to a Holy God.

Jesus! that is the name of the high priest who has taken the blood and sprinkled it on the throne in heaven, as it is written:

"Whither the forerunner is for us entered, even Jesus (see how that phrase is continually repeated in Scripture—"even Jesus,"), made an high priest forever after the order of Melchisedec" (Heb. 6 : 20).

Nor is there salvation in any other name under heaven; let that fact be repeated again and again:

"Be it known unto you all, and to all the people of Israel, that by the name of *Jesus Christ of Nazareth*, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

"This is the stone which was set at naught of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4 : 10–12).

Let us analyze here:

1. The impotent man, the helpless lame man, was made whole, not by faith in himself, but by faith in Jesus Christ of Nazareth.

2. It was Jesus of Nazareth, the son of the carpenter; Jesus of Nazareth, the Christ of God, who made him whole.

3. This Jesus was rejected by the religious builders of that day, just as Christian Science, a would-be religious builder, rejects Him in this day. Christian Science rejects Him as the supreme Saviour and the Mighty God.

4. This Jesus has of God been made the head of the corner. As the corner board in the Tabernacle was a corner from bottom to top into which the sides and ends of the Tabernacle were bound, so that the Tabernacle actually *consisted* in this corner, even so, Jesus is the head of the corner. In Him the Church consists. He is the foundation and the capstone.

5. There is no salvation in any other name than His. Even the name of Christ is of no avail apart from the name of Jesus. It must be Jesus Christ. And that there may be no mistake about it, it is the Jesus Christ of *Nazareth.*

And these are the solemn words of Holy Writ:

"*Neither is there salvation in any other.*"

Would we know the one and only foundation on which the Church is built or can be built; the one and only foundation on which the soul can rest for time and eternity? the Apostle tells us what that foundation is, in words as straight and clear as unhindered sunbeams; he says:

"*Other foundation can no man lay than that is laid, which is Jesus Christ*" (1 Cor. 3:11).

Other foundation cannot be laid. If it is laid, it is laid by man and not by God.

There is only one person on whom the Church of Christ can be built, and that person is set forth by one name, *Jesus Christ.* Not Jesus apart from Christ, or Christ apart from Jesus, but Jesus Christ, one and indivisible.

Jesus is the personal name.

Christ is the office name.

The personal name tells us the foundation of the Church is the man Jesus.

The official name tells us that this Jesus is the Christ.

The name of Jesus stands for the salvation of God first and last. It stands for its beginning in the soul. It stands for the redemption of the body and the establishment of the kingdom of God-eternal.

"Looking unto Jesus the author and finisher of our faith" (Heb. 12 : 2).

Take it all in :

1. The author of our faith (that is our salvation) is Jesus.

2. The finisher of our faith (that is our salvation) is Jesus.

3. We are to look to Jesus as that author and finisher ; and the expression, "looking," is literally, "looking off," that is, away from every intermediate thing ; allowing nothing to come between us and our view of Jesus.

This is lifting up and exalting the name of Jesus above all other names.

It is Jesus and Jesus only.

And He is the supreme thought of Holy Writ.

Listen to the Apostle of the Gentiles :

He has been at Athens. He has breathed in all the metaphysics as well as sensuousness of the place. He has heard the voice of self-exaltation and the praise and glory of human evolution. He has seen some of the superb efforts which man has made to exalt himself as though he were indeed a God. He has seen the pediment, the frieze of the Parthenon, and the inimitable Propylæ; and with the memory of the greatest names in Grecian history writes to the Corinthian Church :

"I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. 2 : 2).

Jesus Christ was his supreme theme. In Jesus Christ he found the Apocalypse of knowledge.

What was his theme? Mark it well: Jesus Christ.

But that is not all, Jesus Christ, *and Him crucified.*

Not Jesus who disappeared from view as a finite personality, a corporeal concept, a material, fallible manhood; not Jesus who was distinct from Christ, but the Jesus who *was* the Christ, the Jesus Christ who was *crucified*, whom God raised from the dead and placed at His own right hand in heaven.

This is the Apostle's theme, "Jesus Only."

And it is the life also of Jesus the Apostle preaches; not the life of this Jesus on earth; nay, not at all, but the life of this Jesus risen from the dead and now seated on the throne of the universe as the God and Saviour of men.

Hear his testimony:

"For we which live are alway delivered unto death for Jesus' sake [mark that watchword in the Apostle's life, a watchword never once found in Christian Science, or on the lips of a Christian Scientist—"For Jesus' sake"] that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:11).

The Apostle says:

1. "For Jesus' sake."

For Jesus' sake Paul would go through any suffering; for Jesus' sake he would suffer cold and hunger and thirst; for Jesus' sake he would suffer betrayal by friends and foe; for Jesus' sake he would go to prison, to scourging and, at last, to death. For Jesus' sake—that was his watchword and his inspiration.

It is the exaltation of the name and person of Jesus above all others.

2. That the life of Jesus might be manifest in his mortal body.

Not the life of the Jesus who lived, died (?) and disappeared! oh, no, on the contrary, the Jesus who had risen from the dead and was living at that very moment in His once crucified body on the throne of God, full of the life that made Him the eternal Son of God. Paul was willing to endure anything that Jesus might without hindrance communicate the fulness of this life to him. And Paul is here preaching the immense truth that this Jesus as the second man, the last Adam, can communicate His life from heaven to those who believe in Him.

3. He was willing to give himself to death, to go to any sacrifice, that the life of the risen Jesus might be manifest in his mortal "flesh."

Note this! the Apostle speaking by the inspiration of Almighty God declares in direct contradiction to Christian Science that flesh is "mortal"; that there *is* flesh and that it is *mortal.*

Mortal is that which dies. Mortal flesh is flesh that dies. And it is in this mortal, fleshly body the Apostle desires that the life of the risen, immortal Jesus may even now be manifested.

What an exaltation of the name of Jesus that it stands for the communication of a heaven life even here in these bodies subject to death.

What does Christian Science say of the name of Jesus?

It says the name of Jesus stands for a fallible, material, unspiritual, and temporary appearance on earth.

And what does the Apostle Paul, speaking by the Spirit of God, say this name of Jesus stands for?

He says it stands for the highest kind of life, for life communicated from the throne of God, and from the very heart and essence of spirituality itself.

And when the Christian dies; when his spirit ascending leaves this mortal flesh, who is it receives that spirit and welcomes it to the heaven home and the rest of the unseen Holy?

Let the martyr Stephen answer:

"Lord Jesus, receive my spirit" (Acts 7:59).

This Lord to whom he commits his departing spirit, who is He? Jesus is His name.

And through the succeeding centuries, as one after another has passed the confines of this life and felt his soul departing from its earthly tabernacle, again and again that name has been murmured on the dying lips; mingled with the names of loved ones has been heard the name of Jesus, the earthly heart beating out its farewell, and the hand of faith stretching upward to meet the hand of Him who has said, "Come unto Me."

And the Holy Scriptures tell us, some day, in an hour when we think not, this "same Jesus" is coming for the dead who have died in His name; coming to rescue the sacred dust which He purchased with His blood, quicken the seed sown amid tears and prayers in the lowly churchyard grave, and make it to burst forth an immortal, deathless form.

Who is He? what is His name? let us cry it aloud that all the world may get the fragrant hope such a name may bring.

His name, the angel-given name, the name the infinite Father has commanded Him to wear is—Jesus.

A day is coming when the wrath of God long pent up, the justice of God long delayed, will burst forth. That righteous wrath from heaven will be revealed in the personal epiphany of the Son of God, even Jesus, as it is written: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8).

The name blazoned across this flame of righteous vengeance is the name of Jesus, and the accentuation of the wrath of God is to be upon those who do not obey the

Gospel, who do not believe the good news which God gives concerning this very name.

When Holy Scripture closes its sublime pages the last name found recorded is the name of Jesus.

"Even so, come, Lord Jesus."

Think of it well! the first chapter of the first Gospel record of the New Testament opens with the name of Jesus, announcing His first advent.

The last page of the New Testament closes with the name of Jesus, announcing His second advent. The last name in the Bible is *Jesus.*

It is the first name and it is the last name.

It is the supreme name.

And this is the testimony of Holy Scripture. Listen to that tremendous declaration in the Epistle to the Philippians. How it rolls its sonorous phrases in triumphant measure. It tells us that before His human birth, in the form and glory of God, He did not think to hold on to equality with the Father. He was willing to lay aside the selfhood of glory He had with Him and, for the revelation of His love and grace to men, take upon Himself the form and place of a mortal servant among men. He was willing to become obedient unto the covenant death of the cross, to die as the ransom for guilty, sinful men.

And now listen to the wondrous words:

"Wherefore God hath highly exalted Him."

Stop and take it all in;

"God hath highly exalted Him, and given Him a name."

Pause again that you may get the full measure of that which is to follow: "God hath given Him a name which is above every name ——"

There is no possible division of honours here. That name is above every name.

And what is that name?

Here it is: "That at the name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that *Jesus Christ* is Lord, to the glory of God the Father" (Phil. 2:10,11).

Christian Science does not exalt the name of Jesus.

Christian Science exalts the name of a woman.

It exalts the name of this woman directly and indirectly.

It mentions the name of Jesus. It mentions it but to teach that it is not the supreme name. It mentions it that it may make it secondary to the name of Christ. It makes it stand for unspiritual, fallible, material manhood. It makes it to stand for a man who did not always conquer his false beliefs; a man who did not always rise superior to the errors and mistakes of his time; a man who made concessions to the ignorance of others and did not always tell the full truth, allowing them to believe the falsehood because they could stand the lie at that moment better than the truth; a man who did not always rise above the sensuousness which he believed to be in himself, and was not always on the high plane of spirituality which the author of Christian Science has discovered and learned to practice, in many respects, better than himself; a man who made mistakes about his own death and finally disappeared forever from view; a mortal, corporeal concept which—no longer exists.

No! Christian Science does not exalt the name of Jesus. Tender, glad, sweet songs do not arise from the midst of Christian Science giving praise to Him, making Him the all in all of the soul's unfaltering faith.

No! Christian Science does not exalt the name of Jesus above every name in heaven or in earth, making it the supreme name, the name which reveals Fatherhood in God and Sonship with God.

If you follow Christian Science; if you listen to its teachings; if you obey its precepts, you will be led to speak kindly of Jesus as a man who through many failures and mistakes learned at last to become an expert in Christian Science (who became so foremost indeed that Christian Science accords Him the place as a way-shower and guide to its system) and then having worn His partial human form till the Christ idea became dominant, passed out of "mortal view" and ceased to exist.

But while Christian Science fails to exalt the name of Jesus, God, the Almighty, does not fail to exalt it. He writes that name into the New Testament from first to last. He weaves it like a splendid golden thread through every doctrine of the faith once delivered to the saints. He makes it the chorus of every promise which sings of hope to the human heart. He makes it the centre of redemption, resurrection, and coming glory. He exalts it above every name.

He exalts it above every name in heaven.

And there are great names written in heaven. There is the name of Gabriel and of Michael. He writes the name of Jesus above those of Gabriel and Michael.

He writes that name above every name in earth.

There are great names written in the earth. There are the names of Abraham who stands for faith, and Moses who stands for law, David the man after God's own heart, and Paul the revelator of the Mystery of the Church. He writes the name of Jesus above the names of Abraham, Moses, David, Paul, and He writes it above the name of the *discoverer* of Christian Science.

He writes it above every name under the earth, that is, in the underworld, the abode of the unrighteous dead.

There are great names among that shadowy, unhappy host. He writes the name of Jesus above all those names, names that stand for ambition, the world's honour and glory and power, the world's achievement and fame. He writes the name of Jesus above all disappointed ambition and sin and shame.

He exalts the name of Jesus, not the name of Christ—mark the difference between the God of the universe and the author of Christian Science—the author of Christian Science exalts the name of Christ—the God of the universe exalts the name of Jesus. Christ is the name that is related primarily to Israel and stands for their king. Jesus is the name which proclaims an immortal man on the throne of God, the prophecy and pledge of hope to men of every race and clime.

And God ordains that at the name of Jesus every knee shall bow in heaven.

In heaven are myriads on myriads, countless hosts, beings who excel man in strength, wisdom and might. Amid all this glorious throng not one knee shall remain unbent. At the mention of the name of Jesus every knee shall bend and every head shall bow.

Every knee in earth.

What a decree! God has ordained that at the very mention of the name of Jesus every knee on earth shall bend. None so great, none so high, who can escape this all-embracing ordination. All must bend the knee. The author of Christian Science is commanded to bend her knee at the mention of the name of this Jesus whom she has declared to be a *fallible, material manhood.*

Every knee in the underworld.

Yes! Holy Scripture shows us that whenever a demon, a denizen of the underworld, came forth and entered a human being, the moment he met the Son of God he owned and confessed His name as Jesus. In that world of lost spirits there is not one who does not know that Jesus is the Christ, the Son of the living God, and that His name supreme is Jesus. However men may deny the truth of Holy Scripture and reject the Son of God here, when they cross the line which *divides opportunity from eternal fixity* the scales fall from their eyes and they know the truth is in Jesus, but, alas, know it too late forever.

Every tongue shall confess His name.

Every tongue in heaven confesses it now. If we could but hear the chorus of praise which exalts His name above every name, we would no longer be content to listen to earth's music. There are multitudes in earth to-day, beneath every sky, who in every tongue confess with joy the name of Jesus; confess that that name stands to them for the grace and love of the Father-God who spared not His own Son but delivered Him up for us all. There are multitudes in earth to-day to whom the name of Jesus is the supreme name. And the time is coming when all those who refused to bow the knee and confess Him with the tongue here will, at the Great White Throne, in the hour of the final judgment, bow the knee and confess Him with the tongue there; bow the knee to Him as the Mighty God and confess Him to be, not their gracious Saviour, but their Righteous Judge.

Ay! the whole universe will join, saved and unsaved, to confess that Jesus Christ is Lord to the glory of God the Father.

And what shall be said of a religious system which comes in the name of Christ and refuses Him His heaven-exalted name?

What shall be said of a religious system which separates Jesus from Christ, makes the name of Christ superior to the name of Jesus, and thus denies the exaltation which God, the Father, gives?

What can be said but that, in failing to exalt this name as God commands it to be exalted, Christian Science lowers it to the dust, the dust of mortal belief and forgetfulness?

What can be said but that, in failing to exalt supremely Him whom God has commanded to be exalted, Christian Science denies God Himself?

Christian Science exalts the name of a *woman.*

Holy Scripture exalts the name of a *man.*

The name of the woman is—why mention? It stands for a frail, mortal life.

The name of the man is *Jesus*, a name which stands for Saviour as well as immortal man and infinite God.

If you accept Christian Science, you stand for that which denies the living God and only Saviour, even JESUS.

XVII

Christian Science and How it Handles the Word of God

"The Bible was my only text-book."—*The Author of Christian Science.*

"Handling the Word of God deceitfully."—*Holy Scripture.*

XVII

CHRISTIAN SCIENCE AND HOW IT HANDLES THE WORD OF GOD

THE manner in which Christian Science handles the Word of God is startling.

It accepts a doctrine, then fills it with new concepts till it is altogether another doctrine.

It quotes Scripture, adds to it, takes from it, or paraphrases till it is no longer the original statement, or conceals its original intent. It accepts the doctrine that there is one God, defines Him as an Impersonal Principle and, in the end, presents you the doctrine of a God who is Impersonal Being.

It accepts the doctrine that God is a creator, denies the existence of matter and, in the end, is teaching that the infinite creator never made the material universe, and, therefore, never created the heavens and the earth.

It accepts the doctrine of the Holy Ghost, His office work as the Comforter and, in the end, demonstrates that the Comforter is not the Holy Ghost but—Christian Science.

It accepts the doctrine that God created man and then denies the record of his creation from the dust of the earth, and, in the end, shows that man never was created; that he is coexistent with God, and that apart from him *God is a nonentity.*

It accepts the virgin birth of Christ and then declares that the conception of the Virgin was wholly mental, altogether in her mind; and that she gave birth, not to a child, but to an idea.

It accepts the fact that Jesus was born and lived upon the earth, and, in the end, shows that He never had a real body, since a material body is nothing more than a mortal belief, and that, therefore, He never was really born, never had a corporeal birth.

It says that Jesus is the way, the truth and the life, and then announces that He is not *the* way, He is only a way-shower; He is not the exclusive truth but a part of it as all men are; that He is not the life, but the reflection of it.

It quotes the Scripture that the blood of Jesus Christ cleanseth from all sin, and then shows that the blood does not mean His death, but His daily life; and that the cleansing is not in the application of the blood but in following His example.

It says Jesus reconciled us to God by His death, but in quoting that Scripture puts in a parenthesis which makes it say the "seeming" death, and thus, in the end, proclaims that the death of Christ actually never took place.

It repeats that Jesus bore our sins in His own body, but shows that these sins were simply the consciousness which Jesus had through false belief of the apparent sins of others; that the sins He bore were in fact but the submission and concession on His part to the error and false belief in others.

It teaches that Jesus bore our sins in His own body, but not on the tree; and that when He bore them in the body, it was, in truth, but the expression of His own weakness and unconquered materialism.

Christian Science teaches that Christ died on the cross, and then explains that this death existed only in the ignorant belief of others; that all the time He was thought to be dead, He was alive and hiding in the tomb.

It draws attention to the ascension of Christ and, in the midst of its statement, teaches that it was the invisible, incorporeal, impersonal Christ that ascended.

It talks about Jesus as the way-shower but says He was not eternal; that when the Christ idea ascended He disappeared as a corporeal concept forever.

It owns that Christ has ascended to heaven, but explains that heaven is not a place but a state of harmonious being, a condition of the mind; that Christ is nothing more than an invisible, spiritual idea; and that, therefore, the ascension of the Christ is simply the rising up of the Christ idea into a fuller function in the human mind.

It accepts the promise that Christ will appear the second time, then makes it clear that this second coming is nothing more than the revelation of the truth about Christian Science.

It accepts the doctrine of regeneration and, while it is accepting it, testifies that there is no need for regeneration, since the true man, the only real man, the spiritual man, has existed from the beginning, is coexistent with God, as perfect as He and, in the nature of the case, can have no new being and therefore cannot be regenerated; that, at the most, regeneration is not a new genesis, a new being, but the discovery of the old and perfect being and the freeing of it from mortal and false belief. Thus, when regeneration as a doctrine has passed through the hands of Christian Science, it is not regeneration at all, it is the reaffirmation of the old and original generation.

It quotes the words of the Lord concerning the resurrection when those who take part in it shall be as the angels and, in the end, demonstrates that the resurrection it teaches is not the rising of the dead body to immortality, but the evolution of mortals in time to a state where they deny the existence of matter and the need of material generation.

It talks of the resurrection but takes pains to show that it cannot be the resurrection of the body, since there is no matter and there is no death ; if there is no matter there can be no death ; and where there is neither death nor body, there is no place or basis for the resurrection of the body.

It claims the Bible as its authority, binds it up with the book *Christian Science and Health*, then shows that while the Bible is full of thousands of contradictory readings and errors, is unscientific and mixed with arrant falsehoods, this book, *Christian Science and Health*, is the one book that contains truth unmixed with error and is the alone infallible key to the Scriptures.

Christian Science so handles the Word that the average reader will not be alarmed and, as he follows its expositions, is led into a final attitude where unconsciously he denies every fundamental doctrine he once believed.

As it quotes Scripture, prejudice and criticism are disarmed, till the reader is himself quoting Scripture and applying it in a direction which not only denies its original intent, but its actual form.

Listen to its exegesis of the marvellous prophecy of Isaiah, ninth chapter, sixth verse.

"Unto us a child is born, unto us a son is given ; . . . and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

It is a passage which proclaims,

1. The birth of a child and, therefore, a babe.
2. This babe is a son—a male child.
3. This son, this male child, is given to the people of Israel.

4. This born babe is to be called:

Wonderful.
Counsellor.
Mighty God.
Everlasting Father.
Prince of Peace.

5. Here then is a born babe who is the mighty God.

6. Here then is the mighty God who is a born babe.

7. Here then is a God born a babe who is a son given.

8. And this son given and born a babe is God the Son.

It is a passage resonant with the personal deity of the virgin-born child, the Christ of God—Jesus of Nazareth, announced seven hundred years before He came.

It is one of the sublimest annunciations of the incarnation and the deity of Christ in the whole Bible.

And this is the exposition which is given by the author of Christian Science:

Miscellanies, page 167, "The material questions at this age on the reappearing of the *infantile thought* of God's man, are after the manner of a mother in the flesh, though their answers pertain to the spiritual idea, as in Christian Science:

"Is He deformed?

"He is wholly symmetrical; the one altogether lovely.

"Is the babe a son or daughter?

"Both son and daughter: even the compound idea of all that resembles God.

"How much does He weigh?

"His substance outweighs the material world.

"How old is He?

"Of His days there is no beginning and no ending.

"What is His name?

"*Christ Science*"—(that is—*Christian Science*).

Isaiah says He is a Son.

Christian Science says He is both son and daughter—male and female.

Isaiah says His name is the mighty God.

Christian Science says His name is Christian Science.

Isaiah says this babe was a child.

Christian Science says (page 166) *this child was only a spiritual idea.*

Christian Science teaches incarnation, but, in the end, it is not the incarnation of Christ, it is the incarnation of Christian Science.

Christian Science announces that a mother according to the flesh should give birth to the babe.

But as the babe is—Christian Science—the mother is the author and discoverer of Christian Science. By this method of exegesis the virgin-born, incarnate Son of God becomes the system of Christian Science, born of a woman more than once married to mortal men and under the bonds of fleshly marriage. Steadily, by inevitable logic, Christian Science carries the incarnation from Bethlehem to Boston; from the Virgin in Israel to the *married* Mother in America.

And this is the very statement of the author of Christian Science herself; in *Miscellanies*, page 320, it is written: "THE STAR OF BETHLEHEM IS THE STAR OF BOSTON."

The star of Bethlehem bears witness to the babe of Bethlehem.

The star of Boston bears witness to the babe of Boston.

The babe of Bethlehem and the babe of Boston are identical; in both cases the babe is the spiritual idea, that spiritual idea which is called Christian Science.

The mother in Israel was but the shadow and forerunner of the mother in Boston, and the prophet in announcing the birth of this babe was announcing Christian Science and the woman who gave it birth.

In John 14 : 26, it is written :

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things."

Jesus here announces that after He goes away another comforter, a person as distinct as Himself, but unseen, shall come from the Father in His name to comfort, guide, and cheer the disciples.

And He is careful to explain that this Comforter is the Holy Ghost.

Christian Science explains that passage in this wise :

Christian Science and Health, page 167, "Our Master said, 'But the Comforter shall teach you all things.' When the Science of Christianity (Christian Science) appears, it will lead you into all truth."

The quotation embodies both John 14 : 26, and John 16 : 13.

It is to be noted :

1. After the word "Comforter," a whole phrase of the original is left out, that phrase which defines the Comforter and says explicitly that He is the Holy Ghost.

2. Having left out the statement that the Holy Ghost is the Comforter Christian Science paraphrases the text and says the Comforter which shall lead them into all truth and comfort them, is Christian Science ; and thus the follower of Christian Science is led, whether consciously or unconsciously, into the perilous attitude of blasphemy against the Holy Ghost.

In 1 Peter 2 : 24, it is written : He "bare our sins in His own body on the tree."

In 1 Peter 3 : 18, it is written : He "suffered for sins, the just for the unjust" ; that is, as a substitute enduring the judgment due our sins ; this second text explains and emphasizes the first and shows us what is meant by bearing our sins in His own body on the tree.

Christian Science and Health, page 358, quotes the Scripture in substance and appears to accept the doctrine it proclaims and then immediately adds: "At the time when Jesus felt our infirmities (that is bore our sins in His own body) He had not conquered all the beliefs of the flesh, or His sense of material life, nor had He risen to His final demonstration of spiritual power" (had He done so He *would not* have borne our sins in His own body).

Christian Science teaches, not that Jesus bore our sins in His own body on the tree as a victim in sacrificial death, meeting there the penalty of God's righteousness against sin, but that Jesus still labouring under the beliefs of the flesh and His sense of material life, not yet risen up into the demonstration of spiritual power, simply bore in His body His own false beliefs and the material sense of sin in others. He went about carrying in Himself the weight of false belief in others.

"Jesus bore our sins in His own body."

Christian Science makes that quotation and the statement can be taken and proclaimed broadcast.

In answer to any criticism of Christian Science the Christian Scientist defending it can say—Christian Science is wholly evangelical—listen to the very words it prints in its text-book; it says: "Jesus bore our sins in His own body."

And the Christian who has been told that Christian Science denies the sacrificial death of Christ is confused, dumbfounded and, without going any deeper into the matter, passes on with the belief that Christian Science has been maligned and is, after all, quite as orthodox and safe as any of the other faiths.

But let this Christian, or whosoever he may be, stop and face the fact that the quotation of Christian Science in respect to that particular text breaks off this side the "tree"; let him read the exegesis which *Christian Science and Health* gives of that sin-bearing in the very passage in which it seems to quote and affirm it, and the startling truth will be revealed that Christian Science does *not* believe that Jesus bore our sins in His own body as the New Testament says He did. He will find that Christian Science does not believe that Jesus bore our sins in sacrificial agony and death upon the tree at all.

No!

Christian Science simply means when it says Jesus bore our sins in His own body, that,

He was bearing the error of His own false belief about sin.

That is what Christian Science means when it apparently accepts the doctrine of sin-bearing.

Let it be repeated:

When Christian Science says Jesus bore our sins in His own body it does not mean that the penalty of our sins was laid upon Him and that He died and paid it all, "yes all the debt we owe."

No!

Christian Science means nothing more than that Jesus was still under the burden and error of false belief about sin. He had not yet "conquered" all His material beliefs about sin.

That is all Christian Science means when it talks about Jesus bearing our sins. That is how Christian Science handles the Word of God. It handles the Word of God in such fashion that the text which in the clearest and most direct manner proclaims the gracious news that "Jesus bare our sins in His own body on the tree," means, in the end, that He did *not* bear our sins in His own body on the tree.

Christian Science and Health, page 220, "Jesus said substantially, 'He that believeth in Me shall not see death;' that is: *He who perceives the true idea of Life loses all sense of death.*"

Jesus was speaking of the time to come when those who believed in Him should attain unto immortality, have deathless, incorruptible bodies.

He was speaking to Martha when she met Him on the way to the grave of Lazarus. He was saying just what Saint Paul teaches in First Corinthians, the fifteenth chapter. "This mortal must put on immortality."

He was referring to deathless bodies.

But Christian Science, in quoting the words of Christ in substance, "not to see death," would teach that Christ simply meant that those who believed in Him would learn that there is no death; that the body never dies; that there is no corporeal death because there is no corporeal existence, no material bodies. Those who should awaken to this fact would in truth never see death. Believing in His teachings and following His example in repudiating the false belief in death would deliver them forevermore from this useless vision.

And this is the very definition which Christian Science gives in its paraphrase of "not seeing death."

Listen to it:

"That is: He who perceives the true idea of life, loses all sense of death."

Christian Science so handles the words of Jesus that when He says death, He does not mean death at all, He means the false belief about death.

In 1 Corinthians 15:14, Paul writes: "If Christ be not risen, then is our preaching vain."

And this is the interpretation of *Christian Science and Health*, page 220, "If this idea of the supremacy of Spirit, which is the true concept of Being, come not to your thought, you cannot be benefited by what I say."

Put the actual text of Scripture side by side with the paraphrase which Christian Science makes of it.

1. Scripture says: "If Christ be not *risen.*"

2. *Christian Science and Health* says: "If the idea of the supremacy of the spirit."

Thus while Paul is speaking of the resurrection of Christ as the victory of His body over death, *Christian Science and Health* explains it to be nothing more than the supremacy of the spirit, that is to say, the ability of the spirituality in Christ to deny the existence of matter and, with it, the false dream of death. It is not the rising of the body of Christ from the tomb, but the rising of the spiritual idea above the false belief in matter and death.

The text says if Christ be not risen from the dead, if His body did not triumph over death and the grave, then Paul's preaching was in vain.

Christian Science and Health says if the listener does not see that resurrection simply means rising in the mind superior to the false belief in matter and death, then the preaching about resurrection has no meaning and does not profit.

Christian Science and Health says Paul is not talking about the rising of a body at all, but about the rising of an idea to the place of supremacy in the mind; and that Paul feels if this concept of the resurrection is not apprehended by his hearers he is talking about resurrection in vain.

In the text the Apostle Paul is endeavouring to show that the whole system of Christian doctrine which he is preaching was useless if Christ had not risen in His actual body from the grave. If Christ was not risen there was nothing to build on; those who had believed that His death was a sacrifice for sin were deceived; if He did not rise, if His body was still under the bonds of death and the penalty of sin, then those who had believed in Him were not delivered from the sentence of death; they were still in their sins and those who had died had also perished.

Christian Science and Health in its paraphrase sets all this aside and makes Paul simply disappointed at the value of his preaching if he had not succeeded in convincing his hearers that there was no such thing as death, and that the resurrection of the body was nothing more than the triumph over the false concept about it.

In Colossians 3:4, it is written: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

The Apostle is here speaking, as he does elsewhere, of the personal coming of Christ the second time, when He shall shine forth in His glory as the God-man; and when at the sight of Him, as the Apostle John shows, all who are His shall be changed into His corporeal likeness.

Christian Science expounds the text in this manner:

Christian Science and Health, page 220, "When spiritual Being is understood in all its perfection, continuity, and might, then shall we be like Christ."

Christian Science quotes the very text about the appearing of Christ in glory and the transfiguration of those who are His into His likeness, and makes that glorious personal epiphany of the Son of God nothing more than the fuller entrance of the Christian Science student into the understanding of spiritual being; in other words, the second and glorious coming of Christ is nothing more than the clearer apprehension of an idea by the individual mind; the transfiguration of the individual is his mental apprehension of metaphysical truth.

In 1 Corinthians 15:22, it is written: "As in Adam all die, even so in Christ shall all be made alive."

Christian Science and Health, page 526, quotes the text rn this manner with the insertion of the parentheses: "As in Adam (error) all die, even so in Christ (truth) shall all be made alive."

All that is meant by Adam is—error.

All that is meant by Christ is—truth.

Paul is saying that in Adam the original sentence of death will be carried out till the last mortal in him shall fulfil the decree, and dust shall return to dust.

He is saying that all this is sure to Adam's posterity; but if any of that posterity shall be born again, shall find themselves thus in Christ, if Christ shall become to them their new head—then, even though they die and their bodies fall into the dust, yet because they are in Christ who has triumphed over death and the grave, their bodies shall spring forth from the dust and become immortal.

But Christian Science says in the very same clause: "the mortality of man is a myth, for man is immortal." That is to say, when the Apostle writes, "In Adam all die," he does not mean all are mortal—for mortality is a myth. When he says all in Christ shall be made alive, he does not mean all shall be made immortal—for all men are immortal now—they cannot be made more so. To die in Adam does not mean the death of the body, and to be made alive in Christ does not mean the resurrection of the body. To die in Adam means merely to come under the power of error and false belief; to be made alive in Christ is nothing more than coming under the power of truth, the truth that there is no matter and that there is no death.

Thus Christian Science so handles the text that while it quotes it, it quotes it in such a parenthetic way that Adam does not mean Adam and Christ does not mean Christ; it quotes it in such a way that death does not mean death and life does not mean life; it quotes it in such a way that there is no resurrection of the dead and no death of the body to be reckoned as—dead.

But mark how Christian Science handles the very texture of the texts of Holy Scripture.

In Romans 5 : 10, it is written : "We were reconciled to God by the death of His Son."

This is how the text stands in the New Testament.

But this is how it stands on the page of the text-book of Christian Science :

Christian Science and Health, page 350, "We were reconciled to God by the (*seeming*) death of His Son."

The seeming death !

Take that fully in. It is saying the death of Christ was not real ; it was only seeming.

He may have thought Himself dead.

He may have been hypnotized.

The "majority opinion" may have given Him the appearance of death.

He was not actually dead. He did not actually die.

And Christian Science teaches this ! Never let it be forgotten ! Christian Science teaches that all the time the disciples thought Jesus was dead He was alive and hiding in the tomb.

Christian Science so handles the Word of God that when it quotes the text telling us in precise terms we were reconciled to God by the death of His Son we discover, in the end, that we were *not* reconciled to God by His death at all.

Our Lord Jesus speaks of the resurrection in which those who are raised from the dead become as the angels are : they neither marry nor are given in marriage.

Our Lord is showing that, like the angels, they will have deathless bodies, and generation will no longer be necessary to perpetuate the race.

Christian Science takes the text and quoting it says it refers not to a time after death but before death; that it refers to this time, and sets forth an evolution in knowledge when men and women will discover that marriage is not necessary to generation. It so handles this word of Scripture that, in suggesting marriage as its meaning, it vacates it of all thought of the resurrection of the body and immortality.

In John 14:6, Jesus says: "I am the way, and the truth, and the life."

Christian Science quotes the passage, admits the statement, and then denies the *fact* by declaring that Jesus is a way-shower, one who *shows* the way; and as one who shows the way is not the way, then Jesus is *not the way.*

Jesus had said He was going to heaven and the Father's house to prepare a place for His disciples, and to this immense promise had added the words: "And whither I go ye know, and the way ye know."

Then Thomas said unto Him: "Lord, we know not whither Thou goest; and how can we know the way?"

In answer to this utterance of perplexity Jesus said:

"*I am* the way"; not, I am the way-shower; not that there is a way I will show you; no! "*I am the way,*" *I, Myself;* not a way-shower—but "*the way*"; in seeing and knowing Me, you know "the way."

Saint Paul tells us how Jesus is the way: "By a new and *living* way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. 10:20).

By His death in the "flesh," and by His resurrection from the dead, Jesus the *risen one* is now the *living way* to heaven and to God; it was in anticipation of this death and resurrection that He was speaking of Himself as the way. He had told them that He would be lifted up on the cross, put to death, and the third day rise again. He was saying to them that by His death every barrier would be put aside. As when the high priest with the blood of the slain victim put aside the veil and entered into the holy of holies and the typical presence of God, He would become both sacrifice and priest, and through Him as the ever-living one they could draw nigh in spirit and in faith and, eventually, because He was the resurrection and the life, through Him ascend to heaven and the Father's house. Therefore it is that He says, not merely that He is the way and the truth, but the *life;* therefore it is that He says: "No man cometh unto the Father, but *by Me.*"

He Himself alone is the way, the living and the true way.

And Christian Science would deny all this by accepting it; handling the Word of God in such fashion that while accepting it, it may deny it.

In John 8:24, Jesus says, "If ye believe not that I am He, ye shall die in your sins."

Christian Science says, there is no sin; therefore you cannot die in your sins.

If you do not believe in Jesus then you will not die in your sins.

It makes no difference whether you believe in Jesus or not—you will not—you cannot—die in your sins.

And thus the record might go on, and page after page be written to show how Christian Science accepts the doctrines of Scripture and makes them of no effect; how it accepts the very text of Scripture and unravels every thread.

The Word of God through all its doctrines teaches that the great ultimate of redemption is the bringing into this world of a race of holy, spotless beings, clothed with immortal, deathless bodies. Regeneration signifies in divine doctrine not only the genesis of a new life and character, but the genesis of a new body wrought out of the old. The prophets, apostles and teachers, all handle the Word to this end.

Christian Science so handles the doctrine and the Word of God; so quotes and applies a "thus saith the Lord," that in the end it takes away all hope of a final and deathless embodiment.

It so handles the Word of God that the Christian, standing by the grave of Jesus, may well cry out again and again to the echoing air:

"They have taken away my Lord, and I know not where they have laid Him."

It so handles the Word of God that the Christian standing above the grave of his dead and thinking of his own five minutes after death may well cry out: "Life and immortality have *not* been brought to light; on the contrary, they have been plunged in the sunless darkness of impersonal principle and invisible, impersonal being."

Paul rejoiced that he was not "handling the Word of God deceitfully; but by manifestation of the truth commending himself to every man's conscience in the sight of God."

Christian Science by apparently accepting the doctrines of Christianity and then turning them into doctrines which deny Christianity, the faith once delivered to the saints; by taking texts of Scripture and quoting them, then adding to, taking from, paraphrasing, changing their original form and shutting out their original intent; doing all this in the name of Christ and the Word of God; repeating the sacramental phrase, "Our Master," when it means nothing more than a healing expert, a finite personality, a corporeal concept which has disappeared forever; so handling the Word and doctrine that the personality of God is lost, a material creation dissolved, the star of Bethlehem turned into the star of Boston, the cross nullified, the death of Christ made to mean His life, the resurrection of Christ turned into a game of hide-and-seek in the garden grave, Jesus Himself merged into the mist of nothingness, the ascension of Christ become no more than the elevation of an idea, heaven banished and one vague, boundless all in all without location called Mind set before the sons of men as their final outcome, and, themselves, in the infinite loneliness of an endless impersonality; Christian Science, in doing all this and bringing all this to pass as the system of faith and hope, is handling the Word of God deceitfully, not manifesting the truth and commending itself to every man's conscience in the sight of God, but *betraying the truth and making merchandise of souls.*

XVIII

Christian Science and the Integrity of the Bible

"The material record of the Bible is no more important to our well-being than the history of Europe and America."—*Christian Science.*

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—*Holy Scripture.*

XVIII

CHRISTIAN SCIENCE AND THE INTEGRITY OF THE BIBLE

TO Christian Science the Bible is a book of compilations. It is made up of documents from various sources, edited and put together by men who did not always show wisdom or accurate knowledge, either in the actual construction or the translation which they made from other languages into the Hebrew.

The Bible is full of hundreds of thousands of textual errors. Its divinity is so uncertain, its inspiration so questionable, that it has required councils of the Church to settle what should and what should not be accepted as the authorized canon, as the Word of God.

It is made up of metaphors, allegories, myths and fables.

Unless it is interpreted and made plain by Christian Science, it is of no more value than "moonbeams to melt a river of ice."

It cannot be read and interpreted literally.

As a material record it is of no more importance to us than the history of Europe and America.

The only book which can unlock and bring forth its values; the only book which can separate the chaff from the wheat and guide through the intricacies of its false and foolish statements, is the book, *Christian Science and Health with Key to the Scriptures.*

Christian Science and Health is the only book in the world in which truth is to be found without mixture of error.

This is a book above human handiwork.

It is a divine revelation.

It is infallible and eternal; nothing that is said or written against it can prevail.

It heals the sick who peruse it; it gives health and very life.

Apart from it the Bible is not a complete book.

Christian Science and Health has the authority of a "thus saith the Lord."

The Bible with all its excellencies is valuable and profitable only as it agrees with Christian Science. Whenever its statements do not agree with the postulates of Christian Science, they are to be set aside, regarded as the writings of ignorant, uninspired, and unspiritual men.

In short, the true Bible of Christian Science and the true Bible of the whole world, is not the Bible at all, but the book called *Christian Science and Health.*

And this is the testimony of Christian Science itself.

Christian Science and Health, page 33, "The decisions, by vote of church councils, as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, these facts show how a mortal and material sense stole into the divine record."

A book that is dependent on human authority before it can be accepted as the Word of God; a book filled with over three hundred thousand mistakes or contradictory readings, cannot be called infallible, and must sooner or later give way to, and be superseded by, another and better book.

Christian Science and Health, page 504, "It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the Book of Genesis. One is called the Elohistic, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, or Lord God, as our common version translates it."

Christian Science thus puts itself in accord with rationalistic infidelity.

It agrees that the first and second chapters of Genesis are not from the same source. Instead of originating in the one and undivided mind of God; instead of being a progressive revelation of the Spirit—these chapters have been built up out of two distinct and contradictory accounts of the same event. They are inspired by men and not by God.

Miscellanies, page 169, "The Scriptures cannot properly be interpreted in a literal way."

The Bible cannot be interpreted literally!

It must be interpreted spiritually. It must be understood in the spiritual sense; and as spiritual and spirituality from the standpoint of Christian Science are set forth officially and exclusively in the book called *Christian Science and Health*, this is saying the Bible cannot be interpreted or properly read apart from that book.

Miscellanies, page 170, "The material record of the Bible is no more important to our well-being than the history of Europe and America."

The material, that is, the literal record of the birth of Jesus, His life, the history of His teachings, the journeys He made; the material record of how He fulfilled prophecy to the letter; how He rode into Jerusalem, A. D. 32, just to the hour, the minute, and the second the Angel Gabriel told Daniel four hundred and eighty-three years before that He would; the material and literal record of His death upon a material and literal Roman cross just as it had been foretold before Rome came into existence; the material record of the crown of thorns, the sponge of vinegar and gall, the spear thrust in the side as well as the nails in the hands and feet, the burial in the tomb of the rich man just as it had been announced seven hundred years before by the prophet Isaiah; the record of the literal resurrection, the "flesh and bones," and the fish and the honeycomb; the material and literal record of His ascension to a literal heaven in the body in which He had died; the material record that this actual body sits on the throne of God to-day in a local heaven; the record of Pentecost, the marvellous change of the Apostles on that day from fearful followers to imperial witnesses of the Christ; the record of the Apostolic Church and its spiritual progress in deed and doctrine; the material and actual promise that the risen man Christ Jesus shall come again from heaven as "this same Jesus" who once trod the earth; that every eye shall behold Him; and that He will set up a literal and actual kingdom of righteousness and truth among men, fulfilling all His covenant obligations to Israel and bringing in abundance of blessing to the Gentiles; the astounding and literal promise that this earth is to be regenerated, made over, freed from sickness, death and the grave, and made the home of an immortal, Godlike race, who shall shine in the image and likeness of the eternal Son of God; all this and much more in material and literal detail, is no more important to us, to those who read it, than the history of Europe or America. No more important to us than that the first of the "twelve Cæsars" was a Julius and the last a Domitian; no more important (important, however, as these are) than that the Pilgrims landed on Plymouth Rock or that Lee surrendered at Appomatox Court House. The actual testimony and record of the Bible is of no more importance to us than the history written by a Hume, a Gibbon or a Froude, by a Macaulay or a Bancroft.

Christian Science and Health, page 502, "The second chapter of Genesis contains a statement of this material view of God and the universe, which is the exact opposite of Scientific Truth."

The second chapter of Genesis shows that God formed man from the dust of the earth.

Christian Science says this is a material view of God and the exact opposite of the truth.

The *exact* opposite of the truth is—untruth.

Therefore the view given in the second chapter of Genesis is untrue, it is the record of untruth.

Christian Science and Health, page 503, "The second chapter of Genesis, wherein Spirit is supposed to co-operate with matter, in constructing man, must be based on some hypothesis of error."

The second chapter says God constructed man out of the dust, gave him a material body, then breathed into his nostrils, and man became a living soul—a being—part material and part spirit.

Christian Science says this account rests not on the inspiration of God—but on a basis of error—a hypothesis of error.

In Genesis 2 : 7, it is definitely written that God did form man out of the dust of the ground.

Commenting on this definite verse *Christian Science and Health*, page 505, asks the question—"Is it the Truth? or is it a lie—concerning man and God?"

And then *Christian Science and Health* adds—

"It must be the latter"*—that is a lie.*

Christian Science and Health plainly says the account of the creation of man as given in the second chapter of Genesis is a lie.

Christian Science and Health, page 507, declares that the story of the serpent in Eden is a "legend."

Page 524, it is a "fable."

Christian Science and Health, page 508, the command of

God concerning the tree of knowledge and the whole story about it is nothing more than a "metaphor."

Christian Science and Health, page 511, the reported conversation between the woman and the serpent is a "myth," an "allegory."

Christian Science and Health, page 513, says Genesis 3 : 11, 12, in which the Lord holds conversation with Adam, is an "allegory."

In Genesis 3 : 22, it is written : "And the Lord God said, Behold, the man is become as one of us, to know good and evil."

Christian Science and Health, page 525, says concerning that statement, "This *could not be the utterance of truth.*"

What is not the utterance of truth is the utterance of falsehood.

Christian Science says therefore that the statement in Genesis 3 : 22 is a *falsehood;* this is only a softer term than "lie," which it has already used.

Christian Science and Health, page 525, "The translators of the record of Scientific creation entertained a false sense of Being. They believed in the existence of matter, its propagation and power."

1. The translators of Genesis *believed* in matter—the book of Genesis, therefore, as translated by them, *is* a record of matter—of material things.
2. The writers or translators had a false sense of Being. They had a false belief : hence, their writings are false.
3. That part of the Bible called Genesis—the part which refers to creation—has not been written under the inspiration of God, but proceeds from "translators" who had a false belief.

Genesis is not a record of the truth of God ; it is the record of false human beliefs.

Miscellanies, page 171, "To suppose that Jesus did actually anoint the blind man's eyes, with His spittle, is as absurd as to think, according to the report of some, that Christian Scientists sit in back to back séances with their patients, for the divine power to filter from vertebræ to vertebræ."

1. To *suppose* that Jesus did anoint the blind man's eyes with spittle is absurd.

2. As it is *absurd* to suppose it, it is equally absurd to believe it; and this is saying that Jesus did not do it.

3. As Jesus did not anoint the blind man's eyes with spittle, the record which says He did is not only absurd, *it is absolutely untrue.*

4. As this record is the Gospel of John, the ninth chapter, then the ninth chapter of the Gospel of John is not wholly true.

Therefore,

5. The Gospels are no more a record of exact truth than the book of Genesis.

From all this it is evident that Christian Science looks upon the Bible, whether in the Old or the New Testaments, as a book full of *human error*, *childish weakness, and deliberate falsehood.*

Such a book cannot be wholly inspired of God; it cannot be wholly the Word of God.

But while the Bible fails to be wholly the Word of God; while it is full of error and falsehood, there is a book which does not fail; and that book is, *Christian Science and Health.*

Christian Science and Health is perfect where the Bible is imperfect.

Christian Science and Health is infallible where the Bible is fallible.

Miscellanies, page 284, "Students who strictly adhere to the right, and make the Bible and *Science and Health* a study, are in no danger of mistaking their way."

1. Students who make the Bible *and Christian Science and Health* a study are in no danger of mistaking the way.

2. Students who study the Bible apart from *Christian Science and Health are* in danger of mistaking the way. (There is not the slightest doubt in the world that they will miss the Christian Science way.)

3. The Bible *must not be studied* apart from *Christian Science and Health.*

Miscellanies, page 302, "The *divine* teachings contained in *Science and Health with Key to the Scriptures.*"

1. The teachings in *Christian Science and Health* are "divine" teachings.

2. Divine teaching is infallible teaching.

3. The teachings of *Christian Science and Health* are infallible teachings.

Christian Science and Health, page 441, "A Christian Scientist requires my work on *Science and Health* for his text-book, and so do all his students and patients. Why? First: because it is the voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: because it was the first published book containing a statement of Christian Science, and registered this *revealed* Truth, *uncontaminated with human hypotheses.* Third: because this work has done more for teacher and student, for healer and patient, than has been accomplished by other works."

Let us analyze this statement.

1. The supreme text-book of the Christian Scientist is *Christian Science and Health.*

2. *Christian Science and Health* is the voice of truth for this age.

3. *Christian Science and Health* is revealed truth.

4. It is truth uncontaminated.

5. It has no human hypotheses.

While the Bible is "based on some hypothesis of error," *Christian Science and Health* has no human hypotheses at all.

6. As it has no human hypotheses, is uncontaminated truth, is revealed truth, is the very voice of truth, and the voice of revealed truth is the voice of God, therefore,

7. *Christian Science and Health* is the *very Word of God for this age.*

Put all this together and look at it:

Christian Science and Health is,
The text-book.
Revealed truth.
Uncontaminated truth.
Truth without human hypotheses.
Truth without mixture of human error.
Divine teaching.
Infallible teaching.
The key to the Scriptures.
The perfect Word of God.

Over against this put what Christian Science says of the Bible:

A compilation of human documents.
Composed of legends.
Composed of metaphors.
Composed of allegories.
Composed of fables.
Composed of myths.
Full of thousands of errors.
Full of mistakes.
Some of its statements downright falsehood.
Its account of creation a lie.
Some of the Gospel statements not only false but absolutely "absurd."

Compare such a book with *Christian Science and Health* and there can be but one conclusion:

The text-book, the infallible book, the supreme book is, *not the Bible*, but *Christian Science and Health.*

Christian Science sets up another book instead of the Bible; it makes that book the only key to the Bible. Christian Science makes *Christian Science and Health* the supreme book, the book of books.

Steadily, with thousands, *Christian Science and Health* is taking the place of the Bible. Day by day it is setting aside that book which is the only revelation of the mind and will of God to man; the only book which gives the answer to the question—How can God be just and yet justify a guilty sinner? the only book which throws light into the grave and answers the question of Job—"If a man die shall he live again?" Christian Science may bind the Bible up with *Christian Science and Health.* It may ordain it to be read alternately in its public services with *Christian Science and Health.* It may speak well of it, quote it and claim reverence for it.

No matter!

The book *Christian Science and Health* in relation to it is like a great tree which overshadows the plant at its base, taking from it light and air—till the plant fades and withers away.

Day by day, *Christian Science and Health* exalts itself as the perfect book, the book of uncontaminated truth, the book which stands in contrast to an imperfect Bible; a Bible into which mortal and material sense has stolen.

As *Christian Science and Health* grows and expands in the power of its own self-exaltation, in its claim of infallibility, little by little the Bible seems to fade and wither away; it no longer seems the same book.

Day by day, many are turning from it as the tree of life whose leaves are for the healing of the nations, and turning to *Christian Science and Health* to find in its leaves the healing of the body and the full life of the soul.

No matter though *Christian Science and Health* speak in its own pages the tenderest and kindest words concerning the Bible—these are but the words of condescension which a superior gives to an inferior ; it speaks well of it because it no longer considers it a rival and can make use of it to further its ends ; speaks well of it here and there that it may disarm suspicion and hush the voice of alarm while it continues to pervert its testimony, change its text, and deny its supreme authority.

No more subtle and terrible agency has ever appeared on earth to deny, and, in the end, overthrow the Bible, and leave the sons of men in darkness.

Not the Infidel who openly assails it; not the Higher Critic who in the name of an assumed and self-inflated scholarship seeks to undermine it; these can be met sooner or later in the open without fear of result; but Christian Science comes with the Bible bound up between the same covers with *Christian Science and Health*, quotes it, appeals to it, appears at times to be its reverent and devoted friend, saying again and again the very same things the Bible says, and, apparently, agreeing with its terms; and then, lo, when it has done with its commendations and passes on, the Bible remains as one who has been caressed by a leper, stricken, smitten : little by little the light fails from it, it seems palsied, it falters and falls back, is ready to be denied and soon forgotten.

Let Christian Science have its perfect work and the Bible will be to multitudes no better than the ancient and worn-out type of a better and more perfect book.

In proportion as Christian Science accepts the Bible, it ruins it.

In proportion as Christian Science exalts the Bible it makes it, as the Word of God, of none effect.

Day by day as Christian Science accepts the Bible, subtly and surely it leads others to deny it.

Accept Christian Science and, sooner or later, you must deny the Bible as the inspired and infallible Word of God, the authority for your soul, the ground of your assurance and hope.

Christian Science means the destruction of the Bible.

The destruction of the Bible means the destruction of the Christianity of Christ.

XIX

Christian Science and the Shadow of Antichrist

"Christ was incorporeal" (that is He did not come in the flesh).—*Christian Science.*

"Every spirit that confesseth not that Jesus Christ is come in the flesh . . . is that spirit of Antichrist."—*Holy Scripture.*

XIX

CHRISTIAN SCIENCE AND THE SHADOW OF ANTICHRIST

IT was the closing hour of our Lord's ministry.

He sat upon the Mount of Olives.

His disciples were gathered around Him.

They asked Him about the destruction of the Temple which He had prophesied: when it should be, what should be the sign of His coming, and the end of the age?

He answered them.

He told them many things would take place before He appeared openly in His glory to set up the kingdom.

Among other things, He said:

"Take heed that no man deceive you.

"For many shall come in My name, saying, I am Christ; and shall deceive many. . . . Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24: 4, 5, 23, 24).

We learn here:

1. After Christ should leave this world, many deceivers would come in His name.
2. These deceivers in the name of Christ would deceive many.
3. These would be false Christs.
4. They would do signs and wonders.

5. These signs and wonders would be so great that—if it were possible—they would deceive the very elect.

Saint Paul gives the portrait of one who is the climax of all the false Christs; he who is *the* false Christ. He calls him the "man of sin," the "son of perdition."

"Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2 : 9).

1. This person will come in the energy and working of Satan.
2. He will come with all the power of Satan.
3. He will perform great signs and wonders.
4. He will come with the "deceivableness of unrighteousness."

The "deceivableness of unrighteousness," is a remarkable characteristic.

The Apostle reveals it in his epistle to the Corinthians.

"Satan himself is transformed into an angel of light.

"Therefore it is no great thing if His ministers also be transformed as the ministers of righteousness" (2 Cor. 11 : 15).

A righteousness inspired by Satan! and sent forth to be preached by his own ministers!

The righteousness which Satan inspires his ministers to preach is a righteousness without blood, a righteousness which does not come by the death of the cross.

Satan on the Mount of Temptation sought to lead our Lord to put aside the cross.

He sought through the Apostle Peter to lead the Lord to refuse to be crucified.

Peter said unto the Lord, "Be it far from Thee," literally, "Pity Thyself."

The Lord discerned the devil behind the suggestion and said to Peter, "Get thee behind Me, Satan; thou art an offence unto Me; for thou savorest not the things that be of God" (Matt. 16 : 23).

The devil at last sought to kill the Lord in the garden and thus prevent Him offering Himself up as a willing sacrifice.

We are told:

"He offered up prayers and supplications, with strong crying and tears, unto Him that was able to *save Him from death*, and was heard in that He feared" (Heb. 5 : 7).

Jesus prayed to be delivered from death; this could not mean the death of the cross; for, *He was heard*—in that He feared.

If He was heard, He was answered; that is the meaning of the expression, "He was heard."

If His prayer was answered, He *was* saved from death; and as He was not saved from the death of the cross, then it was another death, the death which Satan sought to produce when he inspired the people of Nazareth to throw Him over the brow of the hill; the death he tried to produce when he tempted the Lord to cast Himself headlong from the pinnacle of the Temple.

Satan would keep Him from the sacrificial death of the cross and the fashioning of that righteousness which comes alone by the death of the cross; he would have only the righteousness which is without the shedding of the blood.

And this is the righteousness he would have men accept now, the righteousness that is without the blood. He would have men believe in God, believe in righteousness. He would have men to be full of light and sweetness, to be kind and do good. He bids his ministers preach the righteousness of character, the rightness of character, natural righteousness, *a righteousness always without the blood.*

And this righteousness deceives. It attracts. It turns the individual away from the cross, from the sacrifice and the blood of Christ.

But this righteousness without the blood is unrighteousness; for we are told that all our righteousnesses are as "*filthy rags*" (Isa. 64 : 6).

This righteousness then is unrighteousness, and as it deceives the souls of men who trust it, it is, in truth, the "deceivableness of unrighteousness."

And this "deceivableness of unrighteousness," is one of the marked characteristics of the appearing of the "man of sin"—the false Christ—the Antichrist.

The Apostle John gives the *doctrinal* characteristics of the Antichrist.

He says:

"Who is a liar, but he that denieth that Jesus is the Christ?

"He is Antichrist, that denieth the Father and the Son" (1 John 2 : 22).

Let the characteristics be noted well.

Antichrist denies,

1. That Jesus is the Christ.
2. He denies the Father.
3. He denies the Son.
4. He is a liar.

The Apostle Paul gives a characteristic *prelude* of the Antichrist.

He says: "O Timothy, keep that which is committed to thy trust . . . avoiding oppositions of *science falsely so called*" (1 Tim. 6 : 20).

He testifies that one of the oppositions of true Christianity, heralding the coming of the full Antichrist, will be a science falsely so called.

From all these passages we learn:

1. That in the closing hours of this age there will be many deceivers coming in the name of Christ.

2. There will be many false Christs.
3. These false Christs and deceivers are the shadows of the Antichrist.
4. A person called the Antichrist is coming as the fulfilment of all these shadows.

The characteristic marks of the *Antichrist* and his times are:

1. The manifestation of the deceivableness of unrighteousness—a righteousness without the blood of Christ.
2. He will deny that Jesus is the Christ.
3. He will deny the Father.
4. He will deny the Son.
5. He will be preceded by a science falsely so called.
6. He will do works that might well deceive the elect of God.

And now what has Christian Science to do with all these pictures and analyses of the Antichrist?

The answer is swift—immediate—and without hesitation:

1. Christian Science comes in the name of a false Christ.
2. Christian Science preaches a righteousness without the blood of Christ.
3. Christian Science denies that Jesus is the Christ.
4. Christian Science denies the Father.
5. Christian Science denies the Son.
6. Christian Science opposes true Christianity in the name of a false science.
7. Christian Science does marvellous works: works which deceive those who appear to be the elect of God—professed Christians.

1. Christian Science comes in the name of a *false* Christ.

Christian Science comes in the *name* of Christ.

It calls itself "*Christian* Science."

It talks about Christ.

It quotes the words of Christ.

It seems to exalt Christ.

But the Christ in whose name it comes was never actually born at Bethlehem. The form He wore was only partially a human form; it was not real; and even that which seemed to be "partial" was only so in the "mortal view," the false and material belief of the times.

He never died.

While men thought He was dead He was hiding in the tomb, accomplishing a "three days' work."

He never rose in "flesh and bones."

He never ascended in a corporeal form to heaven. There is no heaven.

Heaven is not a locality, but a state of mind.

Christ Himself is incorporeal, invisible, impersonal.

Christ is only an idea (*Christian Science and Health*, page 229).

And *this* Christ—IS NOT THE CHRIST OF THE BIBLE; THIS CHRIST IS A FALSE CHRIST.

Thus Christian Science comes in the name of a false Christ.

It is a false Christ which Christian Science preaches, a false and spurious Christianity which it offers in the name of Christ.

2. Christian Science preaches the deceivableness of unrighteousness.

It preaches a righteousness without the shed blood of Christ.

It says the blood of Christ was of no more avail when shed on the cross than when it was flowing in His veins in His daily life.

Let this statement be apprehended through and through:

Christian Science denies that the shed blood of Christ was of any more value than the unshed blood.

Christian Science denies the shedding of the blood.

Christian Science preaches a righteousness.

As it denies the shedding of the blood of Christ to be of any avail and yet preaches righteousness, then it is preaching a righteousness without blood.

It preaches a righteousness without blood because it teaches that all men are essentially righteous. All men are originally as pure as God the Father Himself. Every human being is coexistent and eternal with God; without this coexistent and eternal man, *God Himself would be a nonentity* (*Christian Science and Health*, page 461). All that any human being needs to know is that he is himself very God in essence, and then live in the resources of righteousness and holiness that are native to him.

And this righteousness is deceivable. It wins and attracts the sons of men. It makes every man feel that he is not so bad as he thought. It gives every man a better opinion of himself; it leads him to put confidence in himself rather than in a God that is afar off.

The Word of God teaches us that this righteousness is unrighteousness because it is wholly human and undivine. It is nothing better, the best of it, in God's sight, than filthy rags. It is the *righteousness of filthy rags* which Christian Science in the name of righteousness is unrighteously preaching and with which it is deceiving the souls of men; its title is fitting—the "deceivableness of unrighteousness."

This is one of the characteristic marks of Christian Science.

3. Christian Science denies that Jesus is the Christ.

In *Miscellanies*, page 84, it is written: "The spiritual Christ was infallible: Jesus, as material manhood (that is, Jesus and material manhood are equivalents) was not Christ."

Let it be repeated:

"The *spiritual* (?) Christ was infallible; *Jesus, as material manhood was not Christ.*"

1. Jesus was material manhood.
2. Jesus *was not the Christ.*

The denial is clear and absolute; the parenthesis only intensifies the fact that He was a material manhood—and not the Christ of God.

Christian Science makes Jesus and Christ distinct—the one corporeal, or apparently so—the other invisible.

"The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence" (*Christian Science and Health*, page 229).

Christian Science says that Jesus is a corporeal concept, a finite personality (?) and finally disappeared.

Christian Science says the Christ is a spiritual idea; it is the spiritual idea which alone continues to exist.

Listen to the very words:

"The human, the corporeal concept, *or* Jesus, disappeared" (*Christian Science and Health*, page 229).

"*Not* that the human Jesus was *eternal*" (*Christian Science and Health*, page 229).

"The invisible, the spiritual idea, *or* the Christ, continues to exist" (*Christian Science and Health*, page 229).

1. The human Jesus was only a corporeal concept.
2. The human Jesus was *not* eternal.
3. The human Jesus disappeared forever—ceased to exist.
4. The Christ is eternal.
5. This Christ is a spiritual idea, invisible, incorporeal, impersonal.

If Jesus is one and Christ is another; if Jesus was only finite and disappeared forever, ceased to exist; if Christ alone remains, even though He be nothing more than an invisible, impersonal idea, then Jesus is not, and never was, the Christ; thus Christian Science, in any direction in which the issue may be viewed, denies that Jesus is the Christ.

Saint John, the Apostle, asks the question,

"Who is a liar, but he that denieth that Jesus is the Christ?"

CHRISTIAN SCIENCE DENIES THAT JESUS IS THE CHRIST.

4. Christian Science denies the Father.

The Father, in whose name Christian Science comes, is "Divine Principle."

A principle is not a person.

Impersonal principle cannot be a Father.

Christian Science says the divine principle which it calls father is God.

Christian Science says, logically, that this God is impersonal being.

Christian Science says therefore that God, the Father, is an impersonal principle.

This is not the Father revealed in Holy Scripture.

The Father revealed in Holy Scripture is a personal being.

He says, I.

He is addressed as—Thou.

This personal Father has a Son.

He has a Son whom He begets of a woman.

This Son is Jesus. This Jesus is the Christ.

Jesus Christ the Son calls God the Father. He speaks of Him as the Father in heaven.

Holy Scripture says the Father is a person.

Christian Science says the Father is *not* a person.

Christian Science, therefore, *denies the Father.*

5. Christian Science denies the Son.

And this, in the very nature of the case: if there is no personal father, there cannot be a personal son.

Christian Science works it out clear enough. It says Christ is nothing more than an idea. An idea is impersonal. As an impersonal idea cannot be a personal son, then Christian Science denies that Christ is the Son of the Father.

If Jesus and Christ are distinct and Jesus is nothing more than a finite, or mortal concept, He is not, He cannot be, the infinite Son of God.

But the Bible says that Jesus is the Son of God. In Hebrews 4 : 14, it is written: "Jesus the Son of God." In Hebrews 13 : 8, it is written: "Jesus Christ the same yesterday, and to-day, and forever." The Bible says Jesus is the Son of God; that Jesus as the Christ is forever; that He is changeless and eternal; that Jesus and Christ are one, and that this Christ who is Jesus, and this Jesus who is Christ, is His eternal Son.

Now as Christian Science denies that Jesus was eternal; as it denies that Jesus was the Christ; as it denies that Christ is more than an idea; as an idea is impersonal, and an impersonal idea cannot be a personal son; as according to Christian Science the Son of God is not a corporeal Christ in heaven whose name above every name is Jesus; and as the Bible says that Jesus is the Christ and that this Jesus the Christ in corporeal form, in an eternal body, *is* seated in heaven at His right hand, and *is* His Son, then it follows beyond controversy that Christian Science denies the Son revealed in Holy Scripture; and therefore Christian Science denies the Son even as it denies the Father.

6. Christian Science opposes true Christianity in the name of Science.

It comes not only in the name of Christ, it comes in the name of Science.

It claims to be scientific.

And this is its science.

It says there is no matter. Matter never was, is not, no, nor ever shall be.

Matter is no-thing, it is non-sense—unreality.

The earth on which we tread does not exist. There never was a world.

That which existed in the beginning and is supposed to have been the world was nothing more than "primitive error in solution." There are no mountains. The seas do not break their yeasty waves upon the shore. The earth is not flung in a widening orbit about the sun. There is no sun, neither moon nor stars. Alcyone, shining with the light of a hundred thousand suns like our own, is not the noiseless pivot of the Pleiades. The Milky Way, turning itself through heaven like the rim of a giant chariot wheel, flinging millions of shining suns from its gleaming tire like the dust of the king's highway—is nothing more than the mist of imagination woven like a veil before the spiritual sense by mortal and false belief.

Trees and flowers are the product of human thought; the cedars of Lebanon and the lily of the valley, the wild rose and the climbing vine, do not exist outside of the mind; and where they seem to be the most profuse, there the human mind, the false imagination, has been the most prolific in its false belief.

The human body, flesh and bones and tissue, the muscle and woven cords which bind this wondrous frame together, exist only in the mind and not in fact.

The men and women who walk the earth, children and animals, and all corporeal forms, are no more than idle and useless concepts; they do not exist beyond the confines of the mind.

And although Christian Scientists wear clothes, and some of them garments of the latest cut of fashion; although they sit down at table and eat and drink; although at night they lay aside their clothing, sleep in beds to which they retire, and wake in the returning mornings as do other mortals; although Christian Scientists charge for their healing practices as physicians, surgeons, and druggists do; although the author and discoverer of Christian Science has her effigy stamped on silver souvenir spoons and causes them to be sold for three apparently material dollars apiece; although when some Christian Scientists travel they take the apparently material railroad train and, sometimes, are preceded by one engine and followed by another in order to insure against any possible accident; although in winter when some Christian Scientists travel from Concord to Boston they are wrapped closely from head to foot in sealskins; although when Christian Scientists die (and they *do* die) they die of disease as other mortals do, are prepared for the tomb and are buried as others are, and after they are dead and buried no more appear among their fellow men; although while alive they can be touched, felt and handled, handled and felt as ordinary flesh and blood—yet Christian Science in the face of all this declares that none of it is real; nothing visible is real: the church buildings in which they meet are not real, no more real than the luxuries of life which some of them seem to enjoy.

None of these things are material. They exist only in the imagination and falsehood of mortal error.

Christian Science teaches that nothing is seeable or touchable. Seeing, hearing, feeling, smelling and tasting, are all unreal. The five senses are "liars," and their testimony is never to be received under any circumstance.

This is the science of Christian Science.

Measured by human science it is not science at all.

Measured and defined by the Word of God it is "*science falsely so called.*"

7. Christian Science does many wonderful works.

Some of the cures seem almost, if not altogether, miraculous.

Christian Science promises to do works still more wonderful.

It says the time is coming, if not already here, when it can raise the dead as Lazarus was raised.

It says the time is coming when Christian Scientists can produce children without natural generation.

What is this power which it seems to possess?

As Christian Science comes in the name of a false Christ, the power is not the power of Christ.

The power does not come from Christ.

If it does not come from Christ the Son, it cannot come from the Father of the Son; for the Father and the Son are one.

If the power comes neither from the Father nor the Son, it cannot come from the Holy Ghost who comes in the name of the Father and the Son.

If it does not come from the Father, Son and Holy Spirit; as Father, Son and Holy Spirit are one God, it *cannot come from God.*

If it does not come from God, from the Holy Spirit, or the Son, or the Father, it can come from one only other source, and that is,

The devil and Satan.

And this is the secret and power of Christian Science.

It is utter blindness to attempt to explain it on other grounds.

It is a waste of time to talk about "Dopple Ich," double consciousness, subconsciousness, and mental suggestion.

The secret of the success lies in the fact that it is,

One of the masterpieces of Satan.

Its power is the power and energy of Satan alone.

And the power of Satan as recorded in Scripture is equal to all these conditions.

The book of Job shows that he has power to a certain degree over the forces of nature. He can produce disease. The Son of God testifies positively that he can produce disease; he bound a woman with an infirmity for eighteen years. The Epistle to the Hebrews declares that he has the power of death.

If he has power over the forces of nature; if he can smite a man with boils from the crown of his head to the soles of his feet; if he can hold a woman under the bonds of an infirmity for eighteen years; if he will, as the Apostle John shows in the thirteenth chapter of the Revelation, raise from the dead his own incarnate son, the Antichrist, after he has been slain by a sword; if he can change himself into an angel of light and send forth his ministers to preach a counterfeit righteousness, he can withhold the sickness, rebuke the disease, and give miraculous deliverance to the bodies of men.

In Pharaoh's court as fast as Moses wrought miracles before the king, the magicians for a time did likewise. And when Holy Writ tells us that in the closing hours of this age signs and miracles will be wrought by the power and energy of Satan in the hand of one who denies the righteousness of the blood; who denies that Jesus is the Christ; who denies the Father and the Son, then, as Christian Science does all these things, it is easy to see how Christian Science performs its cures.

What then shall be said of Christian Science?

This is to be said:

As the false Christ and the false science are the preludes, the shadows of Antichrist, then Christian Science coming in the name of a false Christ and in the name of a false science is,

A shadow of Antichrist.

Christian Science is Antichristian.

Christian Science is against the true Christ.

And now the veil is off!

Like the unveiled prophet of Mokana, with its awful features exposed to the light, and the blast of its pestilential breath blown upon the air, Christian Science is seen to be the outline, one of the outlines, of that false Christ who would destroy the work of the true Christ, the eternal Son of God, and blot out His name from the face of the earth.

When, therefore, Christian Science churches are seen to multiply; when the multitudes turn away from the blood of the cross, from a Christ who died and rose again, sing the praises of a Christ who never died, put upon them the name of a Christ who has neither local habitation nor corporeal personality, a Christ who is nothing more than an invisible principle, an impersonal idea; when multitudes turn away from the righteousness which comes only by the sacrificial death of a substitute and walk with satisfaction and peace in the inhering self-righteousness which they claim to be coexistent with God and a part of His own; when the sick are healed; when miracles are performed in the name of a Christ whose record cannot be found in Holy Scripture; when these things take place, let it be known and understood that the shadow of Antichrist is rising on the horizon of the world; that the antichristian hour which the Apostle John says is the sure sign of the "last time," is getting ready to strike, as marked on the dial plate of divine prophecy.

As Christian Science grows, expands and succeeds, let him who sees it neither puzzle his brain nor worry his mind in the endeavour to explain it: let him know that it is a shadow of Antichrist growing deeper and deeper.

Let him repeat to himself:

Christian Science is a shadow of Antichrist.

Christian Science is antichristian.

Christian Science is against Christ.

And let him hear the Word of his God saying to him as the heaven-given explanation of all the things concerning it:

" *Whose coming is after the working of Satan, with all signs and lying wonders* (literally, *wonders to deceive*)."

As he sees multitudes fascinated, following this strange thing which calls itself Christian and scientific, let him hear the words of the true Christ ringing in his ears the warning:

"Take heed that no man deceive you.

"For many shall come in My name, saying, I am Christ; and shall deceive many.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

" *Behold, I have told you before.*"

Let him hear the corroborative warning of Christ's own Apostle:

"The oppositions of *science falsely so called.*"

Be warned in time! Christian Science is the shadow and the harbinger of the antichristian hour that is to close this age.

Christian Science is—*science falsely so called.*

Christian Science is—*the shadow of Antichrist.*

Christian Science is—*antichristian.*

Christian Science is—*against the true Christ.*

XX

Christian Science and the Twofold Peril

"Church of Christ Scientist."—*Christian Science.*

"Many shall come in My name—and shall deceive many."
—*Holy Scripture.*

XX

CHRISTIAN SCIENCE AND THE TWOFOLD PERIL

CHRISTIAN SCIENCE is the twofold peril.

It is a peril to the Christian.

It is a peril to the Christian because it takes him unawares.

It takes him unawares because it comes in the name of Christ, professing to honour, exalt and reverence Him.

It comes with the Bible bound up between the same covers with its text-book, *Christian Science and Health.*

It causes the Bible to be read in public.

It quotes from the Bible in support of its doctrines.

It repeats the names of doctrines which are familiar to Christians, and seems to accept them.

It talks freely of spirituality and spiritual things.

It exhorts its followers to live righteously and to conform themselves to the present laws of moral responsibility.

It claims to bring back primitive Christianity; to fulfil the original commission, the commission to preach the Gospel and heal the sick.

A Christian who is sick in body; to whom daily life has been a physical burden; a Christian who has followed the routine of mere religious profession; who has attended the Church, listened to the average sermon, found little power in the name he professes, is worried and troubled as other men are; who from time to time wishes, and wishes in deep down sincerity that he was a better Christian, that he might have more supernatural power in his life, greater deliverance from the fret of circumstances and a closer uplift to God; such a Christian is more than liable to be taken unawares; he is almost sure to be led to listen, and listen with great readiness to a religion which promises him, in the very name which he professes, all that he has thought about and prayed about.

It appeals to him on the side of his spiritual need; and when side by side with peace of soul it offers health of body, he is ready to yield. And when that Christian sees those who have been cured from disease; who are living in apparent freedom from sickness and pain; when he sees these people seemingly content, at rest, unworried; when they tell him with every accent of sincerity that they were once as he is, sick in body and wretched in mind, till the day they heard the Gospel of Christian Science and felt the touch of its healing power—his prejudices or his fears, if he has any, vanish away, and he, too, is prepared to receive the blessing which Christian Science promises to bring.

The peril of Christian Science then is that it comes with such Christian nomenclature and such Christian promise, with step so soft and speech so tender, breathing what the Christian is led to believe is the very spirit of Christ, that he is off guard and ready to be convinced.

Christian Science is a peril to the Christian because it leads him who yields to it, step by step, to deny every doctrine which he once believed; it leads him at last, unwittingly, to deny the very Christ whom he blindly thinks he serves.

Step by step he is led away from a personal Saviour, and led to think of Him no longer as a Saviour, but as an invisible and spiritual idea. He is led to turn away from heaven, where of old he believed a living, corporeal Christ acted as his great high priest and intercessor before the throne of grace; little by little he is led to rest himself, not in Him who said, "Come unto *Me* and I will give you rest," but in himself and the inner consciousness of his own divine being.

Jesus who was aforetime to his faith a living and infinite personality passes away, leaving behind Him only the shadow of a Christian healer who (in proportion as he conquered his own material beliefs, rose above his own unspiritual ideas) became an expert and worthy way-shower to the sons of men.

The cross which once to him was the most sacred thing in earth's history, the place where God judged his sins in the person of his sinless substitute, the altar on which the body of his sin-offering had been laid, and by which he had been justified and accepted as righteous before a holy God; that cross, little by little, fades away, and he sees in it only a concession of Christ to the ignorance and weakness of the hour.

That tomb in the rich man's garden which to him was enframed in the tenderest emotions of the soul; that tomb in which for three days he once believed his crucified Lord had lain, wrapped in the garments of death, he now sees was not a tomb at all, nothing more than the workshop and hiding-place of a Christ who never died.

Step by step he gets away, and gets away unconsciously, from everything he once believed about Jesus. He quotes the old formulas and finds the same familiar texts upon his lips, but by some strange alchemy of which he takes no note, these formulas of doctrine and texts of Holy Writ have been transmuted into new and different things; so transmuted that when he speaks the name of Jesus and the name of Christ they no longer have the old meaning nor bring the old response within the heart.

He no longer reads the eleventh chapter of John's Gospel with mingled emotions of sorrow and of joy; he no longer shares the tears of Jesus as He stands by

Lazarus' grave. He is no longer moved with wonder and amaze as Lazarus in obedience to the Master's voice comes forth. A smile of superior wisdom now wreathes his lips; murmuring to himself he says: "Lazarus never was dead. Lazarus only thought so. He deceived himself. It was a false belief. How clever and wise Jesus was that He could so easily convince him of his mistake and cause him to awaken from the idle and useless dream of death."

He no longer looks with awe and knee ready to bend, as before his God, when Jesus stills the storm or walks the wave. He knows now that there is no such thing as storm and there never was a wave.

He is no longer astonished when he sees Him with a word cast out demons and bid the legion go; he knows there never were demons, that demons are but idle thoughts and false beliefs of men.

He no longer listens with inward questionings in his soul when Jesus bids Nicodemus know that unless he is born again he cannot enter the kingdom of God, nay, cannot even see it. "Ye must be born again," has no terrors for him. He has reached the better concept. "New birth" is but a figure of speech for the time that then was, for the grosser mind in men. He understands now that so far as he is himself concerned, he has always existed; he has been coexistent and essentially one with God from all eternity; he is as self-existing as God; he is a part of God, His very image; he never had a real and actual human birth and he needs no new one now. New birth he clearly sees is nothing more than recognizing his original and spiritual union with the infinite, impersonal principle called God.

He is no longer troubled over personal sin. The sin whose memory was once a nightmare; the sin that rose like a ghost at the feast; the sin that like an unbidden guest was always at his side, has gone forever. He knows sin does not exist; that the real and actual person is and always has been spiritual and cannot sin; when, therefore, he is led to do things which in other times he would have characterized as sin—sin over which he would have wept bitter tears, and for which he would have sought forgiveness on bended knee and face in dust at the hand of God, and in the name of a Saviour who had shed His blood for that self-same sin—he now considers merely as a momentary surrender to false belief, a lapse into "mortal view." Instead of falling on his knees, making confession through the high priest and claiming the efficacy of the "blood of Jesus"; instead of rising with the sense of sin forgiven and cleansing found; instead of arising with bitter hatred of the sin that did so easily beset him and going forth with the determination to "sin no more," he simply says, "I never committed sin—I simply allowed my mind to yield to a passing belief in sin—I dismiss it from my mind. Whatever may be the judgment of the world, or the 'majority opinion,' sin does not rest on my conscience; there is no sin—*I never committed it.*"

Where once he looked forward to heaven—if he should die—or translation there—if the Lord should come—he now sees that heaven is a state and not a place, and that the coming of the Lord is no more than a wider, fuller, deeper infiltration of the impersonal principle into his attendant soul. Where once he thought of his dead and comforted himself with the coming of a "morning without clouds," when he should feel once more the "touch of a vanished hand," and hear the sound of "a voice that is still"; when he should be in the company of and rejoice with those who had passed beyond him to the "unseen Holy" and the presence of the King, he now sees that as there never was personality either in God or man, then those who have died have been absorbed into universal, impersonal mind; and that the future holds for him the peace and rest of the infinite "loneliness"; the peace and rest of impersonal and eternal abstraction.

By this time he has set the Bible aside into second place, and in the pages of *Christian Science and Health* finds the utterance of uncontaminated truth. Step by step he has been led to deny all that stands for Christianity as revealed in Holy Scripture.

Step by step he has been led to turn away from that Jesus who is the Christ; that Jesus whose name has been exalted above every name; steadily he has been led to turn away from the Man Christ Jesus and in His stead exalt a mother who never gave him birth—a *woman* whose lips first gave utterance to the words—"Christian Science."

Yes!

Christian Science is a peril to the Christian, not only because it leads him, it may be unconsciously, to deny the Christ of God, but because it puts him in the category of those whom Jesus Himself will one day deny.

This is what He says:

"Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10:33).

Oh! how much He says in that short speech that ought to flood the darkened soul with light.

He owns the Father.

The Father in heaven.

Heaven is not a state—a metaphysical abstraction.

He uses the preposition "before."

He means He will be Himself in the presence of the Father.

He is saying in the loudest tones that this Father is a person of persons—a person supreme—infinite.

A day is coming when in that solemn presence, "before" that majesty high and lifted up—He will deny some of the sons of men.

And who are they?

Those who once confessed Him before men.

Those who once professed His name as that name and the character of that name and the office for which it stands are recorded in Holy Scripture.

And that these whom He will deny are those who once confessed that Jesus is the Christ—is the testimony of that Paul who spoke and wrote as moved by the Spirit of Christ Himself.

And this is what Paul says:

"If we deny Him, He also will deny us" (2 Tim. 2:12).

The Apostle is speaking of himself and those who profess to be Christians. These Christians—those who professed to be Christians—who once confessed the name of Jesus before men, will, if they apostatize (and those who become Christian Scientists do apostatize from the Christ of Holy Scripture) these will be denied by Christ Himself in heaven in that great day when He arises to take to Himself His great power; when He shall arise to shake terribly the earth and be owned and recognized as the manifested God of the universe.

He will deny those who deny Him.

And that professed Christian who accepts an incorporeal, impersonal Christ who is not Jesus—who is nothing more than an invisible idea—denies Him before men.

And Christ will deny all such before His Father and the holy angels in heaven.

A professed Christian to be denied at last by Christ!

And denied before the whole universe!

What a fearful thing!

To hear Him say, "*I do not know you.*"

Whatever the denial may mean in its final analysis, the very thought of it is terrible.

And this is the peril that Christian Science brings to the professed Christian to-day.

But Christian Science is a peril to the unsaved.

It is a peril to the unsaved because it teaches him in soft and soothing speech that he does not need a Saviour.

It teaches him that it is not necessary to believe in Jesus for the salvation of his soul; that Jesus did not come into the world to make His own personality an issue of salvation; that belief or unbelief of Jesus does not raise the question of salvation or damnation.

He who believes in Jesus is not more saved after he believes than before. He who does not believe in Him is not more unsaved than he who believes.

Jesus does not come to save men from their sins.

He comes only to save men from believing in their sins.

He did not come to die for sinners, and the blood upon the cross was of no more avail than when flowing in His veins in daily life.

No soul on earth is to be saved by Jesus' blood.

There is no need for a vicarious effort.

"Final deliverance from error—whereby we rejoice in immortality, boundless freedom, and sinless sense—is neither reached through paths of flowers, *nor by pinning one's faith to another's vicarious effort. Whosoever believeth that wrath is righteous, or that divinity is appeased by human suffering, cannot understand God*" (*Christian Science and Health*, page 327).

Jesus did not come to make a "vicarious effort," endure the wrath, the righteous wrath, of God against sin, and save the sinful soul from final judgment.

There is no final judgment. There is no answer to be made for sin.

There is no such thing as sin.

Christian Science teaches that Jesus came to convince the world that there is no sin and that there can be no punishment for sinners. He came to show men, not that they are unsaved, but that they are already saved and do not know it; already children of the Father but are ignorant of their high estate.

Christian Science leads the unsaved soul to look away from Christ, "the author of eternal salvation" to all who believe in Him, and look alone within themselves.

It leads each man to believe and rest in his own inhering deity.

Christian Science is, indeed, a fearful peril to the unsaved.

Fearful because it lulls him to sleep upon the edge of a precipice.

Fearful because it hushes the voice of conviction in his soul.

Fearful because it shuts out from his ears the solemn words of warning of the Son of God, of Jesus the Christ.

And this is the warning of Christ:

"He that believeth not the Son shall not see life; but *the wrath of God abideth upon him*" (John 3 : 36).

"If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell (Gehenna, not Hades) *into the fire that never shall be quenched:*

"*Where their worm dieth not, and the fire is not quenched.*

"And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into *hell fire:*

"Where their worm dieth not, and the fire is not quenched" (Mark 9 : 43–48).

Better, says the Son of God, to come up in the first resurrection with a maimed and dismembered body (if that were possible—but it is not possible) than to come up in the second resurrection with a perfectly whole body and be cast into "hell fire," or the "second death."

Christian Science shuts out that warning from the unsaved; for Christian Science says in deliberate phrase that there is "*no final judgment.*"

Christian Science shuts out the tremendous outlines of the Great White Throne; that throne of which it is written:

"And I saw a great white throne, and Him that sat on it (mark you well—not an invisible idea—but "Him," a person) from whose face (and mark that well—a "*face*"—the face of a person not only—but a person who is visible; the very word used for "face," *πρόσωπον*, signifies a person, a visible person) the earth and the heavens fled away; and there was found no place for them.

"And I saw the dead (there is no dream of death—no false belief or imagination here—but the actual dead) small and great, stand before God (they stood—they had been dead and laid in their graves—and now they stand—to stand they must rise—they *have* been raised and as risen people they stand before God; and this God, according to Romans 14 : 12, is none other than the risen, corporeal Jesus who is Christ; and of whom the Apostle in Colossians 2 : 9 says, that in Him dwelleth all the fulness of the Godhead bodily) and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell (that is Hades, the abode of the disembodied unrighteous dead) delivered up the dead which were in them: and they were *judged* every man according to their works.

"And death (the grave) and hell (Hades) (that is to say, bodies and souls united) were cast into the lake of fire. *This is the second death.*

"*And whosoever was not found written in the book of life* (and none are found written there at that judgment; for it is, as our Lord has said, "the resurrection unto damnation,"—that is condemnation—in contrast to the "resurrection of life") *was cast into the lake of fire*" (Rev. 20 : 12–15).

(The absolute proof that none at this judgment were written in the book of life is the fact that the souls are called out of Hades. The only souls in Hades *now* are the souls of the *un*righteous dead. The souls of the righteous dead are in the third heaven, in Paradise.)

Christian Science shuts out this awful view from the unsaved.

It is as though one went through the earth and laid straws over the mouth of every pit in the way.

It is as though one went forth and caused all the lighthouses on rocky coasts and in stormy seas to put out their lights.

It is as though one went forth and took down all the signs where two or more roads meet.

The man who unsuspectingly treads upon the straw will plunge into the pit.

The ship that sails by the darkened lighthouse will go upon the breakers and be beaten to pieces in the drowning waves.

The man who travels where no signs are will find himself a wanderer from the true highway.

Christian Science covers the pit.

Christian Science puts out the light.

Christian Science takes down the signs which reveal the King's Highway.

And, lo, the unsaved soul—like the man on the straw—will plunge to the pit.

Like the ship on the breakers will be drowned in the waves of perdition.

Like the traveller will miss his road and be a wanderer forever from the King's Highway.

Christian Science is a peril.

A peril of perils.

It is a peril to the Christian.

It is an unspeakable peril to the unsaved.

It is the most terrific, because the most subtle, peril in the earth to-day.

(CONCLUSION)

Summing It Up

“ But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

“ And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

“ And through covetousness shall they with feigned words make merchandise of you.”

—2 *Peter* 2 : 1–3.

(CONCLUSION)

SUMMING IT UP

HOLY SCRIPTURE says God created the heavens and the earth and all that in them is.

Christian Science says God never created the heavens and the earth; there is no matter; the stars of heaven, the earth on which we dwell, are only apparent matter; as matter is not, is nothing, and does not exist, the stars of heaven and the earth do not and never have existed; as that which does not and never has existed has never been created, then God did not create the heavens and the earth.

Holy Scripture says by one man sin entered the world.

Holy Scripture says man is conceived in sin and shapen in iniquity.

Christian Science says by one man sin did not enter the world. Man is not conceived in sin and shapen in iniquity; there is no sin; sin does not exist except in false belief.

Holy Scripture says the earth is full of sickness, disease and pain.

Holy Scripture gives the names of disease and records the persons who have been smitten with sickness, disease and pain.

Christian Science says there is no sickness, no disease, and there can be no suffering or pain. Sickness does not exist—sickness is only in imagination, in mortal and false belief.

Holy Scripture says that by one man death entered the world and so death passed upon all men; that it is appointed unto men once to die.

Christian Science says death has not passed upon all men; it has not passed upon any man. It is not appointed unto men once to die.

There is no death; death does not exist; it is not a fact; a human body has never died. Death is only a false and useless dream.

Holy Scripture says God formed man of the dust of the earth, breathed into his nostrils the breath of life, and man became a living soul, a being made up of matter and spirit.

Christian Science says God did not form man from the dust of the earth, nor breathe into his nostrils the breath of life; man is not made up of matter and spirit—such a concept is false and pantheistic (?). A part of God could not enter a corporeal form—a material body.

There is no matter; there is no dust; as there is no material earth, no dust, the body could not be fashioned from the dust of the earth.

Holy Scripture says God is one being and three persons, Father, Son, and Holy Spirit—a personal and eternal God.

Christian Science says the Trinity of Godhead is a "theory," and that God is neither persons nor person. God is not a personal being—*God is an impersonal principle.*

Holy Scripture says the Holy Spirit is a person as personal as the Son of God; that He comes from the Father in the name of the Son; He comes to be a comforter to the followers of the Son.

Christian Science says the Holy Spirit is not a person; *that the Holy Ghost is Christian Science: that Christian Science is the comforter Jesus promised to send from the Father in His name.*

Holy Scripture says Jesus was born of the Virgin Mary ; that He had the body of a babe, grew, increased in stature and became a corporeal man.

Christian Science says Jesus never had a real body ; He only wore a "partial" human form ; and that this existed only in the mortal and mistaken view of His disciples, the popular error and false belief of men.

Holy Scripture says Mary gave birth to a personal, corporeal Christ.

Christian Science says Christ is not nor ever was corporeal ; that He is and always has been an impersonal, invisible, spiritual idea.

Holy Scripture says Jesus the Christ was a holy child.

Christian Science says He was not a child at all ; He was nothing more than—an idea.

Holy Scripture says Christ was sinless, the wisdom of God, and filled with the Spirit beyond measure.

Christian Science says Jesus, the Christ, was for a long while under the bond of material belief, did not always rise superior to mortal error, sometimes made concession to human ignorance, and was not always wise ; that He did not show wisdom when in obedience to holy prophecy He foretold His own death.

Holy Scripture says Jesus is the Christ and whosoever denies and says Jesus is not the Christ is a liar.

Christian Science says that Jesus is not the Christ. Jesus and Christ are distinct. Jesus was the fallible, material manhood ; Christ the infallible, invisible and spiritual idea.

Holy Scripture says Jesus bore our sicknesses and carried our infirmities, as the prophet foretold He would.

Christian Science says Jesus never bore our sicknesses nor carried our infirmities ; for there is no sickness and there can be no infirmities.

Holy Scripture says Jesus cast out demons.

Christian Science says there are no demons and that Jesus cast out nothing more than human thoughts and false beliefs.

Holy Scripture says it is a true saying and worthy of all acceptation that Christ Jesus came into the world to save sinners.

Christian Science says it is not a true saying and is not worthy of any acceptation that Christ Jesus came into the world to save sinners; for, in the first place, there is no sin and there are no sinners; and, in the second place, Jesus came only to save men from *belief* in sin and sinners.

Holy Scripture says Jesus bore our sins in His own body on the tree.

Christian Science says He did not bear our sins in His own body on the tree; that He bore in His body—that is in His daily life—the errors and the false beliefs of others, and His own errors and false beliefs about sin.

Holy Scripture says we were reconciled to God by the death of His Son.

Christian Science says we were reconciled to God by the *seeming* death of His Son.

Holy Scripture says the blood which Christ shed on the cross cleanseth from all sin, and is the alone ground of approach to God; that by the blood of Jesus we have boldness and liberty to enter through the veil into the presence of that God before whom the angels veil their faces and cry unclean; that by the blood, and by the blood alone, we have assurance to draw nigh unto God in the "holiest of all."

Christian Science says the blood of Christ shed on the cross was of no more avail to cleanse from sin or bring us near to God than when flowing in His veins in daily life.

Holy Scripture says without shedding of blood is no remission and that, by His own blood, Jesus has entered into heaven there to appear in the presence of God for us.

Christian Science says the shedding of blood does not bring remission and that Jesus is not entered into heaven with His blood; for Jesus, the corporeal Jesus, never ascended to heaven.

Holy Scripture says Jesus offered His body as a sin offering once for all, and by that sin offering has perfected forever all who claim the offering as their own.

Christian Science says the body of Christ was not an offering for sin, and could not be, in the nature of the case; for there is no sin for which He could offer His body.

Holy Scripture says God prepared a body for Christ in which He might make this offering for sin.

Christian Science repeats that Christ never had a body.

Holy Scripture says Christ died for our sins.

Christian Science says Christ never died at all; all the time His disciples thought He was dead He was "*really alive.*"

Holy Scripture says the body of Christ remained dead, wrapped in the grave-clothes, for three days and nights.

Christian Science says the body of Christ never died; and that during the three days His disciples thought He was dead, He was alive, *studying Christian Science in the tomb.* He was accomplishing there His great work as the way-shower, as the first expert in Christian Science.

Holy Scripture says Christ rose from the dead in "flesh and bones," and ate broiled fish and an honeycomb.

Christian Science says Christ merely "reproduced" to the imagination of His disciples the apparent and unreal body which He seemed to have had before; that He did not appear in flesh and bones at all; there is no flesh and there are no bones; and as to the broiled fish and the honeycomb, judgment seems to be reserved.

Holy Scripture says "this same Jesus," the Jesus who had lived, died, rose in flesh and bones, ascended up into heaven.

Christian Science says Jesus and Christ are distinct; that Jesus had only a finite personality; that after the cross and the "seeming" death Jesus disappeared forever; He was annihilated; He does not exist.

Holy Scripture says Jesus in His corporeal form sits at the right hand of God in heaven, and there acts as high priest for His people.

Christian Science says Jesus does not sit in heaven in a corporeal form; that He has ceased to exist; He cannot therefore be a priest; and, above all, *there is no heaven;* there is no heaven as to place: heaven is only a state of harmony in the individual mind.

Holy Scripture says Christ "ever liveth" as a corporeal high priest to make intercession for His people in heaven.

Christian Science repeats again and again that Christ is not corporeal; He is not personal; He is only an invisible, spiritual idea.

Holy Scripture says the devil who tempted Christ in the mount is a person as real and personal as the Son of God Himself, and is the God of this age.

Christian Science says there is no personal devil. The devil is only another name for evil; and, therefore, that which tempted Christ was nothing more than evil or error in the mind; that this evil or error or sin was in the mind of Christ; and that, therefore, Christ tempted Himself with His own false beliefs.

Holy Scripture says justification is by faith; that God has set forth Jesus Christ to be a mercy seat through faith in His blood; and that on the basis of that bloodshedding, the bloodshedding of the cross, God is able to be just, and yet the justifier of him who believes in the sacrificed Christ.

Christian Science says there can be no justification by faith in Christ, because justification includes the idea of trial for sin and guilt, and man is neither sinful nor guilty. The true man, the real man, is holy, he cannot be tried for sin and, therefore, does not need to be justified.

The unreal man, the so-called sinful man, does not exist at all; he cannot be considered and, therefore, has no place either for trial or justification.

Holy Scripture says unless a man is born again he cannot see the kingdom of God, much less enter it.

Christian Science says a man does not need to be born again. Man is coexistent and eternal with God. He is as pure and holy as God. He is His express image and reflection. He does not need to be generated again. He does not need to be born again. New birth is simply man owning and recognizing his original, coexistent holiness and perfectness in the Divine Being.

Holy Scripture says there is an intermediate state, a state between death and resurrection, both for the righteous and the unrighteous, the saved and the unsaved.

Christian Science says there can be no intermediate state—a state between death and resurrection—since there is no death and the soul can never depart from a body in which it has never actually dwelt, from a body which never existed.

Holy Scripture says there will be a resurrection both of the just and the unjust; that all who are in their graves will hear the voice of the Son of God and come forth—the one class to everlasting life, the other to judgment and the second death.

Holy Scripture says the body of the Christian buried away like seed that is sown will burst forth again; that though it be sown in weakness, it will be raised in power; though it be sown in mortality, it will be raised in immortality.

Christian Science says there is no resurrection of the body either of the just or the unjust; that resurrection is simply "*spiritualization of thought*," and not the rising again of a once dead body.

Holy Scripture never once from Genesis to Revelation applies the word "mortal" or "immortal" to the soul, but always, in every case, to the body. It speaks of mortal man, mortal flesh, mortal bodies, and declares that immortality has been brought to light and revealed first in the risen and deathless body of Jesus Christ; and will be finally manifested in the incorruptible and deathless body of the Christian.

Christian Science applies the words "mortal," and "immortal," only to mind and soul, never to body; it says the phrase of Holy Scripture, "mortal man," is a self-contradictory phrase; for man is *not* mortal but immortal.

Holy Scripture says our Lord Jesus Christ is coming from heaven a second time to raise the dead and change the living into His own corporeal likeness; that when He appears in His glory every eye shall behold Him; that the tribes of the land, Judah and Benjamin, will repent and mourn at the sight of Him; and that like Thomas they will handle His hands and inquire whence cometh His wounds.

Christian Science says Jesus Christ is not coming back in a personal, corporeal body; and that every eye will not see Him. No eye ever can see Him again. He is an impersonal, invisible, spiritual idea only, and His second coming is nothing more than the influx of Christian Science in a fuller way into the mind of the student.

Holy Scripture says there will be a final judgment, God will judge the world in the person of Jesus Christ, and every man must give an account of himself to Him as very God.

Christian Science says there will be no final judgment.

Holy Scripture says in the most solemn and terrible words ever put together in human language that all who do not own Jesus Christ as a personal Saviour will at the last take part in the second death ; will be banished from God's presence and the glory of His power forever ; will be like trees twice dead and plucked up by the roots ; like wandering stars unto whom is reserved the blackness of darkness forever.

It warns men on the lips of the Son of God Himself that it would be better to live in the kingdom of God without an eye, a hand or a foot, than to be cast out at last into "hell fire," into the second death.

And Holy Scripture repeats the cry of an Apostle, the Apostle Paul, as he contemplates the possible woe and ruin of his kith and kin, crying aloud that he would be willing to be accursed from Christ, if by such means he could save his own.

Holy Scripture gives a picture of the same Apostle for three years, night and day, without ceasing, warning men and women with tears as he declares unto them the whole counsel of God.

Holy Scripture, in language so plain that no man can miss it, warns men that all will not be saved ; that however universal the *offer* of salvation—*salvation* is not universal.

Christian Science says all men are saved now, have been saved from the beginning, from eternity. God, the eternal, impersonal principle, is their invisible, impersonal Father, and they are His impersonal children.

Christian Science says salvation is universal ; no one single soul of man is or ever can be lost.

Holy Scripture says prayer is one of the privileges of the child of God; that the effectual fervent prayer of a righteous man availeth much; that in the divine economy, and according to the will of God, it is a means and an influence upon God.

Christian Science says prayer cannot move or effect or influence the mind of God; and that prayer as a means to an end is of no practical use to those who have attained the high plane of advanced Christian Science.

Holy Scripture says marriage is honourable in all; that God set it up in the beginning; that God made them male and female; that He instituted marriage for the generation of the race; that the woman is the helpmeet and partner of the man; and that motherhood is a wife's noblest duty and rarest privilege.

Christian Science says the married state is not so right as the unmarried state; that generation does not rest on sexual basis; that marriage is not necessary to generation; that the time is coming when generation without marriage will be possible; that generation and morality may be maintained without marriage; that while nature confers the right of motherhood upon a wife, motherhood is not the highest privilege of a wife; and that when the wife reaches the high and holy concept of Christian Science she is authorized to persuade her husband with her to set aside the *material* obligations of marriage.

Holy Scripture says the woman's place in the public assembly of the Church is to keep silence; that a woman must not enter the public ministry or take the place of a teacher; that therefore she can neither be a public reader nor teacher.

Christian Science says the woman's place in the public assembly of the Church is not that of silence; that a woman may speak and teach; that woman may enter the public ministry; therefore Christian Science women are public readers and pastors; and Christian Science itself is invented, discovered, founded, regulated, decreed, wholly taught and ruled by a woman. The Christian Science Church is, in fact, a *woman's church.*

Holy Scripture exalts the name of Jesus above every name which is named, whether in heaven, in earth, or under the earth.

Holy Scripture says that sooner or later every knee must bow to Him and every tongue confess that He is Lord to the glory of God the Father—saved and unsaved must finally confess His Lordship, His Deity, and the supremacy of the name and fact of Jesus in the universe.

Holy Scripture says Jesus must be worshipped in His name and personality.

Christian Science never exalts the name of Jesus above every name; never grows warm and tender and worshipful over that name; on the contrary, Christian Science says the personality of Jesus must not be worshipped, and positively *forbids* its followers to worship or adore Him.

Holy Scripture claims for itself that it is the inspired, inerrant, infallible Word of God, the perfect revelation of His mind and will to man; that it is in truth, "NOT THE WORD OF MAN," but the Word of God which worketh effectually in them that believe; and says for itself inclusively, "that all Scripture is given by inspiration of God."

Christian Science says *all* Scripture is *not* given by inspiration of God; that much which passes for Scripture is not inspired at all; that the Bible contains truth overwhelmingly mixed with error; that it is a compilation, a composite of various human documents, edited and translated by uninspired, unspiritual and carnal translators; that it has in it thousands of mistakes and contradictory "readings"; that it is composed of myths, legends and fables; that some of its statements are not only actually false and foolish, but, downright absurd. Such a book cannot fully reveal the mind and will of God and, therefore, the author and inventor of Christian Science has written a book, a key to the Scriptures, called *Christian Science and Health*, a book uncontaminated by human error; a book which is unadulterated truth, divine teaching, is holy, gives life and health, and is the infallible revelation, the true and only Word of God for this age.

Thus Christian Science substitutes another book for the Bible and, point by point, denies every fundamental statement of Holy Scripture.

Christian Science denies the creation of a material universe.

Christian Science denies the existence of sin.

Christian Science denies the facts of sin.

Christian Science denies death.

Christian Science denies that God formed man from the dust of the earth.

Christian Science denies that God is three persons in one Godhead.

Christian Science denies that the Holy Spirit is a person.

Christian Science denies that God is a person.

Christian Science denies that Mary gave birth to a corporeal Christ.

Christian Science denies that Jesus ever had a real body.

Christian Science denies that Jesus is the Christ.

Christian Science denies that the blood of Christ shed on the cross is of any avail to cleanse from sin.

Christian Science denies that Christ bore our sins in His own body on the tree.

Christian Science denies that Christ died for our sins.

Christian Science denies that Christ offered Himself as a sin offering.

Christian Science denies that in His death Christ endured the wrath of God and was forsaken of Him for our sins.

Christian Science DENIES THAT CHRIST DIED AT ALL.

Christian Science denies that for three days the body of Christ was dead in the tomb.

Christian Science denies that Jesus rose in flesh and bones.

Christian Science denies that Jesus was an infinite personality.

Christian Science denies that Jesus continued to exist after the cross.

Christian Science denies that Jesus ascended up into heaven and now sitteth on the right hand of God.

Christian Science denies the priesthood of Christ.

Christian Science denies a personal devil.

Christian Science denies justification by faith.

Christian Science denies regeneration, or a second birth.

Christian Science denies an intermediate state of the dead.

Christian Science denies the resurrection of the body, either for the righteous or the unrighteous.

Christian Science denies the second, personal, corporeal coming of Christ.

Christian Science denies a final judgment.

Christian Science denies that a single soul is unsaved to-day or can be finally lost.

Christian Science denies the efficacy and value of prayer.

Christian Science denies the necessity of marriage as the basis of generation.

Christian Science denies that motherhood is the highest privilege of a wife.

Christian Science denies that woman should keep silence in the churches.

Christian Science denies that the name of Jesus should be exalted above every name and His personality worshipped.

Christian Science denies that the Bible is the fully inspired Word of God.

Holy Scripture, speaking through the Apostle Paul, declares that the Word of God must not be handled deceitfully.

Christian Science, speaking through a fallible woman, ignores the warning, and does handle the Word of God deceitfully.

Christian Science handles the Word of God deceitfully by quoting its doctrines and changing their intent.

Christian Science handles the Word of God deceitfully by quoting the Scripture and then changing the very words of the text, taking therefrom, or adding thereto.

Holy Scripture warns that in the closing hours of this age many deceivers will come in the name of Christ and deceive many.

Holy Scripture says there will be oppositions to the true Christianity from a *science falsely so called.*

Holy Scripture says false Christs are preludes and shadows of the great Antichrist.

Holy Scripture says Antichrist will preach a righteousness without blood.

Antichrist will deny that Jesus is the Christ.

Antichrist will deny the Father.

Antichrist will deny the Son.

Antichrist will do many wonderful works, marvels to deceive.

Antichrist will do his works in the power and energy of Satan whose incarnate son he is, being the "man of sin."

Christian Science comes in the name of a false Christ.

Christian Science comes in the name of a Christ who is invisible.

Christian Science comes in the name of a Christ who is incorporeal.

Christian Science comes in the name of a Christ who is impersonal.

Christian Science comes in the name of a Christ who is nothing more than an idea.

Christian Science comes in the name of a Christ *of whom Holy Scripture has no record.*

Such a Christ is a false Christ.

Christian Science comes therefore in the name of a false Christ.

Christian Science comes in the name of Science, a science that is false when measured by the standards of men; a science that is false when measured by the standard of God's Word.

Christian Science denies that Jesus is the Christ.

It says Jesus was material and fallible manhood, a finite personality and, disappearing after the cross, ceased to exist; that Christ alone continues to exist; and that this existence is nothing more than an invisible, impersonal idea.

Christian Science denies the Father.

The Father of Holy Scripture is a personal God.

The Father of Christian Science is an impersonal God; therefore Christian Science denies the Father.

Christian Science denies the Son.

The Son in Holy Scripture is the personal Son of a personal God—His name Jesus. He sits at the right hand of God the Father in an individual body of flesh and bones.

Christian Science denies that Jesus in an immortal body sits at the right hand of God.

Christian Science denies that Jesus is the Christ and, therefore, Christian Science denies that Jesus is the Son of God; thus Christian Science denies the Son.

Christian Science does many wonderful works.

It does these works in the name of a false Christ.

As Christian Science does these works in the name of a false Christ, it does not do them in the name of the true Christ.

As Christian Science does not do these works in the name of the true Christ, who is the Son of God, it cannot do them in the name of the Father, who is one with the Son.

As Christian Science does not do these works in the name of the true Father or the true Son, it cannot do them in the power of the Spirit who comes in the name of the Father and the Son.

As the power of Christian Science is not the power of the Spirit, it is therefore neither the power of the Father nor the Son.

As the power of Christian Science is not the power of Father, Son, and Holy Spirit, it is not the power of God, and must be, therefore, the power of the opposite of God, the power of Satan, that old serpent which is called the devil and Satan.

As Antichrist is the substance of the false Christs, then the false Christs are shadows of the Antichrist; and as Christian Science comes in the name of a false Christ and does what the Antichrist is to do, then Christian Science is a shadow of Antichrist.

And this antichristian shadow is full of darkling peril to the world: to the saved and the unsaved: to those who profess to be Christians and those who do not.

Holy Scripture speaks of those who are as graves which appear not; men walk over them and know not the death and corruption in their way.

Holy Scripture speaks of teachers, false teachers, who shall "*privily* (that is, secretly, deceitfully, unawares) bring in damnable heresies, even *denying the Lord that bought them.*"

Holy Scripture speaks of false teachers who shall come in sheep's clothing—but are inwardly ravening wolves.

And Christian Science is all this.

Christian Science is as a grave which appears not.

Men enter it and walk in the way of it and know not that it is full of the slain truth of God, full of corrupt doctrine, and pass on their deceived way.

Christian Science is a false teacher.

It has brought in heresies.

It has brought in the heresy that Jesus and Christ are two and not one; precisely as it separates Elohim and Yaveh-Elohim, making them two and not one God.

It has brought in the heresy that the Jesus of whom it is said that He is the same yesterday, and to-day, and forever, is only a finite personality, and is never to be worshipped.

It has brought in the heresy that Jesus was a fallible, material, and unwise manhood.

It teaches the heresy that Jesus, the infinite, immortal Christ, is nothing more than an impersonal idea.

It denies the personal deity, the sacrificial work, the resurrection, and the actual corporeal session of the Son of God upon the Father's throne.

It denies the blood and proclaims universal salvation.

It sets aside the Christ and the Christianity of the Bible.

It denies that the Bible is the fully inspired Word of God.

Christian Science denies the Lord Himself; and Holy Scripture says this is—a damnable heresy.

And Christian Science brings all these heresies in *privily*, secretly, underhandedly, taking the souls of men when off guard.

Christian Science comes in sheep's clothing.

It comes in the name of Christ, talks Christ, invites the sons of men to Christ, and calls itself Christian; but inwardly—that is really and truly—in its essential character—is a ravening wolf and not a sheep of Christ.

It is a wolf, concealing its teeth until the deceived soul is within its grasp.

It is the wolf that would enter the fold of the Good Shepherd, tear His sheep and devour them.

It is the most fearful religious peril of the hour.

It is time that Christians awoke.

It is time that Christian teachers ceased their attitude of *quasi* fellowship and recognition; ceased speaking in terms of commendation of the good which some of them are pleased to find within it.

It is time they dealt with it as it deserves, and as responsibility to souls demands.

It is time they revealed its fearful outlines, its terrible outcome, by pouring the full flood-light of Holy Scripture upon it.

It is a shadow of Antichrist.

It is one of the deepening shadows which tells us that the age is coming to an end; that the cataclysm is not far away; that the apostasy which preludes that hour is rising into view; that hour and that apostasy of which the Apostle in the Holy Spirit warns:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

"*And they shall turn away their ears from the truth, and shall be turned to fables.*"

And to the true Christian and anointed teacher he adds:

"But watch thou in all things."

And to this may be joined that other solemn and illuminated warning:

"*Avoiding*—(and the word means—*shunning*) . . .
OPPOSITIONS OF SCIENCE FALSELY SO CALLED:
Which some professing, have erred concerning the faith"
(1 Tim. 6 : 20, 21).

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